

# Light:



*A Journal of Psychical, Occult, and Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

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SATURDAY, JUNE 5, 1915.

[a Newspaper]

PRICE TWOPENCE.

## CONTENTS.

Notes by the Way .....	265	Normal and Supernormal .....	270
Mr. D. Wilson's Radiograms .....	266	Spirit Domination .....	270
The Direct Voice: A Remarkable		Spiritualism and the Problems	
Seance .....	267	raised by the War .....	271
The Invisible Allies .....	268	The May Meetings .....	272
A Generation Ago .....	268	British Spiritualists' Lyceum	
A Happy Transition .....	268	Union .....	274
The Friend of the Wounded .....	269	Sidelights .....	275
Spiritualists' National Union .....	269	John Nicholson and the War .....	275

## NOTES BY THE WAY.

The relation between music and colour is well known to all who have studied the question. The Russian composer, Alexander Scriabin, has gone further, and is attempting to create a composite art out of sounds, colours, and odours. So far, however, he has only succeeded in uniting two of the senses in a symphony. The Russian Symphony Orchestra recently performed in New York Scriabin's "Prometheus, the Poem of Fire." For the first time it was produced with the use of coloured lights. A "keyboard of light" had been constructed, according to the directions of the mystic composer, this keyboard being operated by one of the members of the orchestra who followed the part that Scriabin had written for it in his score. The effect was more curious than impressive—according to one of the critics at least. It certainly heightened the effect of the music, and perhaps its novelty may be answerable for some of the disappointment expressed. These new departures need some preparation of mind and some breaking down of prejudices. Music which is accompanied by the flashing of colours—red, yellow, orange, violet, purple—sometimes alternate, sometimes blended, may easily become a little embarrassing to those whose colour sense is less developed than the sense of musical tones.

\* \* \* \*

Scriabin's experiments are the more interesting as being the outcome of religious as well as artistic aims. Mrs. Rosa Newmarch writes of him:—

Regarding all art as religion, he aims, like Wagner, at a union of the arts which shall work together to induce an effulgent spiritual ecstasy, leading mankind to a genuine view of the higher spiritual planes. In this great religious ritual ("Prometheus") all the arts cannot play equally important parts. Those which are manifested through mediums incontestably subordinate to the will, such as music, poetry and the plastic arts, will be dominant elements in the combination. Other elements which are not subject to the will, such as light and perfume, take a secondary part in the scheme. . . . In the work now engaging his attention, which he calls a "Mystery," every means will be used to enhance its excitement to ecstasy, and the symphony of sound will be accompanied by the dance and by corresponding symphonies of light and perfume.

Some of the musical critics, however, are less sympathetic, and denounce the experiments as unnatural and decadent. Doubtless the concords of colour, sound and odour are less perfect than those which Nature gives us on a summer day, but the experiments strike us as being well worth while if they are considered as a means to an end and not the end itself.

Among the valuable hints on nerve control contained in Mr. H. E. Hunt's little book on the subject which has recently made its appearance, is one bearing on the question of obtaining sleep by suggestion. We have often heard it said by sufferers from insomnia that they cannot successfully "suggest" themselves to sleep. Mr. Hunt explains why. The suggestion is given at the wrong time.

If we actually are sleepless, that in itself acts as a suggestion, and frequently a tolerably strong one, especially if the insomnia is of some long standing. If, then, we assert "I am sleepy," much energy has to be expended in overcoming the suggestion already there to the effect that insomnia is actually making its presence felt, and after a balance of forces is produced there is but little energy left for efficacious positive suggestion. It is far better to circumvent the difficulty and assert as a general suggestion, "I am strong and well," and then during the daytime, when there is no question of sleeping or being able to sleep, to inbuild such an idea as "at night I sleep soundly and naturally."

In a word, Mr. Hunt counsels what is known as post-hypnotic suggestion. It is good common sense to implant the suggestion when the mind is alert and responsive instead of waiting until it is battling with the idea to be expelled.

\* \* \* \*

A work like Dr. Rudolf Steiner's "Christianity as Mystical Fact," of which a third edition, revised and enlarged, has just been issued (Cloth, 5s. net, G. P. Putnam's Sons), needs very close reading to follow its chain of thought and reasoning. The purpose of the book, as Dr. Steiner sets it forth in his preface, is "to describe the origin of Christianity from the standpoint of mystical contemplation," but he is careful to explain that by "mystical" he does not imply a conception which relies more on vague feelings than on strictly scientific statements. He uses the word "mysticism" in the sense of "the representation of a spiritual fact which can only be recognised in its true nature when the knowledge of it is derived from the sources of spiritual life itself." Accordingly, before dealing with Christianity itself Dr. Steiner takes us back to the old mystics, introduces us to the teachings of Plato and the Greek sages who preceded him, and of his long subsequent follower, Philo, and unveils some of the hidden meaning of the ancient Greek myths. Finally, from a consideration of the mystical wisdom of Egypt we are brought to the Gospel narratives of the life of Jesus.

\* \* \* \*

The core of Dr. Steiner's teaching in regard to the Gospels is contained in the following passage:—

One who takes his stand on a mystical origin of the Gospels easily finds an explanation of what is apparently contradictory and also discovers harmony between the fourth Gospel and the three others. For none of these writings are meant to be mere historical tradition in the ordinary sense of the word. They do not profess to give a historical biography. What they intended to give was already shadowed forth in the traditions of the Mysteries, as the typical life of a Son of God. It was these traditions that were drawn upon, not history. Now, it was only natural that these traditions should not be in complete verbal agreement in every Mystery centre. Still, the agreement was so close that the Buddhists narrated the life of their divine man



almost in the same way in which the Evangelists narrated the life of Christ. But, naturally, there were differences. We have only to assume that the four Evangelists drew from four different mystery traditions. It testifies to the extraordinary personality of Jesus that in four writers, belonging to different traditions, he awakened the belief that he was one who so perfectly corresponded with their type of an initiate, that they were able to describe him as one who lived the typical life marked out in their Mysteries. And if the narratives of the first three Evangelists resemble each other, it proves nothing more than that they drew from similar traditions.

"Unexpected Tidings of the War," by Rachel J. Fox (with a Preface by the Countess of Portsmouth), is one of the books which have been called into existence by the struggle of the nations. It is a compilation of prophecies, visions, and automatic writings, some of which have already been recorded in LIGHT. Unlike some other books which have dealt with the war in its prophetic aspects, it is issued with a moral as well as a historical purpose. The author aims at something more than merely to minister to the desire for sensation, and her own remarks, coupled with some of the automatic scripts which reveal the spiritual issues underlying the world-crisis, amply vindicate her purpose in this respect. No doubt some of the prophetic matter is open to criticism—the prophecy of Johannes, for instance, has received much hostile attention—but Mrs. Fox does rightly to deal in a liberal spirit with her material, for it is not merely a question of facing certain critics who are obstinately prejudiced, but of recognising that some psychic communications are not the less genuine because of their errors—that is to say, they are human productions, and consequently fallible. The book, which is interesting alike to the general reader and the scientific student of Spiritualistic literature, is published by Kegan Paul and Co., at 1s. net.

#### MR. DAVID WILSON'S RADIOGRAMS.

##### TRANSLATIONS OF FOREIGN MESSAGES.

Mr. A. V. Peters informs us that he has consulted a Russian friend regarding Radiogram No. 58 in LIGHT of the 22nd ult. The Russian words (quoted below) are translated as follows: "A hen pecks one grain at a time and gets her fill," and the message has a significance in view of the several other admonitions against haste. In this message occur the words: "Try to send Ivan Ivanovitch Njinji (?) this saying, do not worry for haste these affairs must come how you say *petit a petit* as we say Fran Ivanovitch Kourotchka *po zu rnychkou kluyonet syta lyvast Chitakoff*." The uncertain word "Njinji" Mr. Peters' Russian friend suggests may be meant for the phrase, "Nijivo" or "Nitchevous," "Do not worry," especially as it is followed by the same words in English. It is very difficult to render Russian in Roman characters; hence, no doubt, some of the confusion.

We have to thank Mr. Tashao Yoneda, a Japanese gentleman, for a translation of Radiogram No. 60. He informs us that it is true Japanese, although a little confused as regards the spelling and the correct separation of words. It is not at all easy to render into English, but the following represents, he thinks, a rough translation:—

Cannot do anything (at present) but later I shall do something for you (with the aid of others). Tani.

Mr. Wilson has already referred to the difficulty of dealing with messages in languages which, having written characters of their own, have to be phonetically rendered in English, or rather Roman, letters.

From Mr. B. Crowe we have received a translation of the message in Spanish (No. 62), which reads as follows:—

To Don A—V—in the City of Seville: My son, wilt thou not forgive her this time? Remember that charity is the greatest of all the Christian virtues.—ANTONIO.

##### MESSAGES, TESTS, AND COMMENTS.

The address of Eva Christie (No. 38) having been ascertained, the message has been forwarded to her.

Count Miyatovich informs us that the word "braht" (No. 52) is correct. It is the Serbian form of "brother."

We have received letters and visits from several persons to whom radiograms have been sent. Some of the confidential communications have been shown to us, and in a number of cases the insight revealed into the peculiar circumstances of the recipient is remarkable indeed. In at least three instances messages showing internal evidences of the personality of the senders whose initials they bore reached the recipients at critical periods in their lives. They were all strangers to Mr. Wilson, who knew nothing of their circumstances, and passed on the messages unaware of their peculiar significance. One radiogram which puzzled the recipient was afterwards found to refer to a matter which she had forgotten. Some of the messages are so fragmentary and confused that they are only partially intelligible, but in one instance an imperfect message thrown aside by Mr. Wilson as of little consequence was rescued and then discovered to have an important bearing on the circumstances of the person to whom it was addressed. Warnings, admonitions, and advice have been given, accompanied by such intimate particulars as names of third parties, dates, incidents, initials and other details intelligible only to the recipient. Considering that Mr. Wilson's invention is still, as he constantly proclaims, only in an elementary stage, the results are extraordinary. There have been failures, of course—messages which conveyed no sign of authenticity or which were unintelligible to the persons to whom they were sent, but these form but a small proportion of those which contained some striking evidential feature. A test devised by Mr. James McKenzie, though it failed in some respects, had one curious result. It is described in the following communication from him:—

I arranged with Mr. Wilson on May 7th to test his instrument by endeavouring to send a message through it *vid spirit entities* with whom I was in contact in my own home.

It was arranged that a test should be carried out in the early hours of Sunday, May 9th. On Saturday evening I put myself in communication with spirit operators, asking them to make their presence known on the instrument and give the sign arranged between Mr. Wilson and myself, viz., the name Dr. Graham. On Monday morning I received a communication from Mr. Wilson stating that he had received a great number of names on his New Wave Detector at the time stated, but that no such name as "Dr. Graham" had been received, and he therefore presumed the experiment had failed.

In further conversation, however, I found he had received a name "G. Graeme," and his pronunciation of this as *Greene* misled him as to its being the same name as Graham, as when giving the sign I gave no spelling. The entity in question spells his name "Graeme" and his initial is "G.," which I did not mention to Mr. Wilson. I think the result interesting, but not in itself conclusive.

At the time of writing we learn that the New Wave Detector is out of order and no messages are being received. In communicating this intelligence Mr. Wilson writes:—

A few persons have suggested that I should make public all the constructional details of the New Wave Detector. If I have seemed to ignore such suggestions, it is, for one thing, because others have expressed to me their earnest hope that I will do nothing of the sort, having regard to the fact that by so doing the New Wave Detector (a source of at times extremely confidential messages) might ultimately come into irresponsible or otherwise improper hands.

This brings me to another point. I would ask those persons who write to me to inquire if there are any messages for them to remember that no message can be handed over merely on the strength of a surname. Those persons obtaining confidential messages may rest in complete tranquillity that the original messages are kept safe from the scrutiny of all third persons. This course has been, is, and will be strictly observed, whatever the subject of the message may be.

Mr. Wilson, it may be added, maintains his attitude of aggressive scepticism on the subject of "spirit messages." Like a certain famous scientist (Sir David Brewster, was it not?) Spirit is the last thing he will give in to. We have, therefore, agreed upon a compromise, and it is henceforth to be understood that spirits are "hyper-physical" beings and the spirit world a "hyper-physical" region. There is much virtue in names, even if under their differences they conceal the same idea.



## THE DIRECT VOICE: A REMARKABLE SEANCE.

## A MESSAGE FROM LORD ROBERTS.

A séance was held on the evening of May 5th, 1915, at the residence of Mrs. Wriedt, at West Kensington, the sitters being three ladies (one of them a daughter of a former First Sea Lord of the Admiralty), Sir J— B—, Vice-Admiral Osborne Moore and the editor of this journal.

From the outset it was observed that the conditions were extremely favourable, the weather being dry and fine, and the air of the séance room highly charged with "power."

"Dr. Sharp," the spirit who usually controls the proceedings, manifested his presence early in the proceedings, his loud and characteristic tones being heard greeting the sitters shortly after the sitting commenced. Subsequently the spirit lady known as "Iola," the friend of Admiral Moore, so frequently referred to in his books on the subject of the Direct Voice, went round the circle, greeting each sitter by name and entering into conversation with the Admiral when she arrived at the place where he was sitting. She was heard to thank him for a present of flowers which he had brought. "Dr. Sharp" spoke several times, occasionally at some length, entering into the conversation of the sitters. In the course of some remarks concerning the production of the "voices," he explained that before they could be produced the operators on his side had to collect and condense the magnetic forces given off by the sitters. "We gather up your auras," he said, "and blend them with ours, and if the auras do not blend there is no manifestation."

Interposing in some remarks which passed between two members of the circle, he emphatically denied the idea of obsessing spirits—the stories of vicious human entities which thronged haunts of vice and urged their mortal occupants to greater excesses. The editor of *LIGHT*, while expressing interest in the statement, observed that the doctrine had been taught by some persons eminent in the Spiritualistic movement. "Dr. Sharp" replied that many erroneous doctrines had been taught by eminent authorities, and instanced the notorious blunders of scientific leaders speaking in the name of science and apparently with the authority of ascertained truth.

Addressing Sir J— B—, "Dr. Sharp" stated that a spirit was present who claimed to know Sir J— and who gave the name of Alexander. Sir J— B—, however, failed to identify the visitor.

A voice which proclaimed itself to be that of the late Lord Roberts then addressed the circle, speaking particularly to Sir J— B—, whom he had met in mortal life. "Roberts—Roberts," it began. At first Sir J— B— thought this was a relative of his, Lord Robert —, but the voice proceeded: "I am Field-Marshal Lord Roberts," adding, "Tell Sir J— B— I wish to speak to him." The message was repeated to Sir J— B— who, being somewhat deaf, failed to hear all that was said.

Continuing, the voice said, "Are not my words coming true? I always said this war would come. I predicted it twenty years ago. It is going to be worse before it gets better." This reminded Sir J— B— that they had last met at the Chamber of Commerce, a statement to which the spirit assented. After some remarks in connection with this episode, Lord Roberts observed, "My death was due to worry. I was troubled about my Indian brothers. I worried over the scandalous way in which they were treated." Occasionally the voice, which always appeared to labour under difficulties, was a little hard to follow, but it was understood to say that the Indian soldiers should have been "filed up" with the French and British troops.

"Dr. Sharp," interposing, explained that Lord Roberts had been troubled by the fear that the Indians, being strangers in a strange land, would fail to receive the full degree of cordiality from their white comrades.

Lord Roberts then inquired of Sir J— B— whether he had seen a Mrs. T— lately. Sir J— B— replied in the affirmative and remarked: "She is still thinking about you." A reference followed to a picture of the Kaiser, a subject which Lord Roberts and Sir J— B— discussed with mutual understanding.

"Tell Mrs. T— that young W— is with me," was Lord Roberts's next remark. Sir J— B— explained to the circle that he knew Mrs. T— well but did not understand the allusion to young W—. \* Further conversation between the two took place concerning a mutual friend, C—, who Lord Roberts stated was now in France keeping the register of sick and wounded in the hospital where he was stationed. Sir J— B— remarked that this was quite correct.

In the course of some further observations Lord Roberts said that the position of England to-day reminded him of her peril in the days of Queen Elizabeth. "I want the Government," he said, "to listen to me. I want the Government, now and after the war is over, to look after the widows and orphans, and the blind, the imbecile and crippled soldiers. If they wait until the war is over it will drop and nothing will be done." He referred to the South African War as a case in point, and denounced the neglect of our maimed soldiers as the most scandalous thing ever perpetrated. The country should show its appreciation of its heroic soldiers by providing for them after the war, and not leaving them to come to pauperism. If money were wanted, let them take the unclaimed millions in Chancery and use them for the purpose. "I have not many opportunities of speaking," he continued, "but I like to be here. May God help the fallen soldiers, their widows and children, the wounded, the imbecile and the blind. I want my message to be carried by way of the Press."

The husband, in spirit life, of one of the ladies present then spoke to her, while the husband of the lady previously referred to as the daughter of a First Sea Lord held a lively conversation, first with his old friend, Sir J— B—, then with his wife. This spirit, who had been a naval officer, referred to some of his experiences in earth life and conversed for some time in an easy conversational tone, the matter and manner of his speech being precisely what might have been expected in any ordinary conversation at an evening party, except when he referred to the great number of soldiers and sailors who were "coming over" to his side of the grave.

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Some conversation took place between the editor of *LIGHT* and "Dr. Sharp" on a subject of common interest relating to the journal. "Dr. Sharp," it seems, possesses an intimate knowledge of the circumstances of the paper.

The above is little more than a rough outline of what transpired at this remarkable circle. Much of the conversation was of a private character relating to the domestic and personal affairs of the sitters addressed. It may be allowable to reproduce a few sentences from a conversation between one of the sitters (a lady) and a voice purporting to be that of a near relative.

Sitter: Have you seen L—?

The Voice: Oh, yes.

Sitter: How is he?

The Voice: He seems pretty well.

Sitter: Did he give you any message for his people?

The Voice: No, but he goes to them.

Sitter: Have you any message?

The Voice: My love to mother. Tell her I am trying to be happy.

Sitter: But aren't you happy?

The Voice: Yes; but it is hard with all this misery around us.

There is nothing evidential of identity about this. It is simply quoted to show that there was nothing strained or unnatural about the conversations.

Nearly all the party being associated with the army or navy, much of the talk related to naval and military matters, and many names were mentioned. This part of the conversation between the sitters and their unseen visitors was not always

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almost in the same way in which the Evangelists narrated the life of Christ. But, naturally, there were differences. We have only to assume that the four Evangelists drew from four different mystery traditions. It testifies to the extraordinary personality of Jesus that in four writers, belonging to different traditions, he awakened the belief that he was one who so perfectly corresponded with their type of an initiate, that they were able to describe him as one who lived the typical life marked out in their Mysteries. And if the narratives of the first three Evangelists resemble each other, it proves nothing more than that they drew from similar traditions.

"Unexpected Tidings of the War," by Rachel J. Fox (with a Preface by the Countess of Portsmouth), is one of the books which have been called into existence by the struggle of the nations. It is a compilation of prophecies, visions, and automatic writings, some of which have already been recorded in LIGHT. Unlike some other books which have dealt with the war in its prophetic aspects, it is issued with a moral as well as a historical purpose. The author aims at something more than merely to minister to the desire for sensation, and her own remarks, coupled with some of the automatic scripts which reveal the spiritual issues underlying the world-crisis, amply vindicate her purpose in this respect. No doubt some of the prophetic matter is open to criticism—the prophecy of Johannes, for instance, has received much hostile attention—but Mrs. Fox does rightly to deal in a liberal spirit with her material, for it is not merely a question of facing certain critics who are obstinately prejudiced, but of recognising that some psychic communications are not the less genuine because of their errors—that is to say, they are human productions, and consequently fallible. The book, which is interesting alike to the general reader and the scientific student of Spiritualistic literature, is published by Kegan Paul and Co., at 1s. net.

#### MR. DAVID WILSON'S RADIOGRAMS.

##### TRANSLATIONS OF FOREIGN MESSAGES.

Mr. A. V. Peters informs us that he has consulted a Russian friend regarding Radiogram No. 58 in LIGHT of the 22nd ult. The Russian words (quoted below) are translated as follows: "A hen pecks one grain at a time and gets her fill," and the message has a significance in view of the several other admonitions against haste. In this message occur the words: "Try to send Ivan Ivanovitch Njinnji (?) this saying, do not worry for haste these affairs must come how you say *petit a petit* as we say Fran Ivanovitch Kourotchka *po zu rnychkou kluyonet syta lyvest Chitakoff*." The uncertain word "Njinnji" Mr. Peters' Russian friend suggests may be meant for the phrase, "Nijivo" or "Nitchevous," "Do not worry," especially as it is followed by the same words in English. It is very difficult to render Russian in Roman characters; hence, no doubt, some of the confusion.

We have to thank Mr. Tashao Yoneda, a Japanese gentleman, for a translation of Radiogram No. 60. He informs us that it is true Japanese, although a little confused as regards the spelling and the correct separation of words. It is not at all easy to render into English, but the following represents, he thinks, a rough translation:—

Cannot do anything (at present) but later I shall do something for you (with the aid of others). Tani.

Mr. Wilson has already referred to the difficulty of dealing with messages in languages which, having written characters of their own, have to be phonetically rendered in English, or rather Roman, letters.

From Mr. B. Crowe we have received a translation of the message in Spanish (No. 62), which reads as follows:—

To Don A—V—in the City of Seville: My son, wilt thou not forgive her this time? Remember that charity is the greatest of all the Christian virtues.—ANTONIO.

##### MESSAGES, TESTS, AND COMMENTS.

The address of Eva Christie (No. 38) having been ascertained, the message has been forwarded to her.

Count Miyatovich informs us that the word "braht" (No. 62) is correct. It is the Servian form of "brother."

We have received letters and visits from several persons to whom radiograms have been sent. Some of the confidential communications have been shown to us, and in a number of cases the insight revealed into the peculiar circumstances of the recipient is remarkable indeed. In at least three instances messages showing internal evidences of the personality of the senders whose initials they bore reached the recipients at critical periods in their lives. They were all strangers to Mr. Wilson, who knew nothing of their circumstances, and passed on the messages unaware of their peculiar significance. One radiogram which puzzled the recipient was afterwards found to refer to a matter which she had forgotten. Some of the messages are so fragmentary and confused that they are only partially intelligible, but in one instance an imperfect message thrown aside by Mr. Wilson as of little consequence was rescued and then discovered to have an important bearing on the circumstances of the person to whom it was addressed. Warnings, admonitions, and advice have been given, accompanied by such intimate particulars as names of third parties, dates, incidents, initials and other details intelligible only to the recipient. Considering that Mr. Wilson's invention is still, as he constantly proclaims, only in an elementary stage, the results are extraordinary. There have been failures, of course—messages which conveyed no sign of authenticity or which were unintelligible to the persons to whom they were sent, but these form but a small proportion of those which contained some striking evidential feature. A test devised by Mr. James McKenzie, though it failed in some respects, had one curious result. It is described in the following communication from him:—

I arranged with Mr. Wilson on May 7th to test his instrument by endeavouring to send a message through it *vid spirit entities* with whom I was in contact in my own home.

It was arranged that a test should be carried out in the early hours of Sunday, May 9th. On Saturday evening I put myself in communication with spirit operators, asking them to make their presence known on the instrument and give the sign arranged between Mr. Wilson and myself, viz., the name Dr. Graham. On Monday morning I received a communication from Mr. Wilson stating that he had received a great number of names on his New Wave Detector at the time stated, but that no such name as "Dr. Graham" had been received, and he therefore presumed the experiment had failed.

In further conversation, however, I found he had received a name "G. Graeme," and his pronunciation of this as *Greeme* misled him as to its being the same name as Graham, as when giving the sign I gave no spelling. The entity in question spells his name "Graeme" and his initial is "G.," which I did not mention to Mr. Wilson. I think the result interesting, but not in itself conclusive.

At the time of writing we learn that the New Wave Detector is out of order and no messages are being received. In communicating this intelligence Mr. Wilson writes:—

A few persons have suggested that I should make public all the constructional details of the New Wave Detector. If I have seemed to ignore such suggestions, it is, for one thing, because others have expressed to me their earnest hope that I will do nothing of the sort, having regard to the fact that by so doing the New Wave Detector (a source of at times extremely confidential messages) might ultimately come into irresponsible or otherwise improper hands.

This brings me to another point. I would ask those persons who write to me to inquire if there are any messages for them to remember that no message can be handed over merely on the strength of a surname. Those persons obtaining confidential messages may rest in complete tranquillity that the original messages are kept safe from the scrutiny of all third persons. This course has been, is, and will be strictly observed, whatever the subject of the message may be.

Mr. Wilson, it may be added, maintains his attitude of aggressive scepticism on the subject of "spirit messages." Like a certain famous scientist (Sir David Brewster, was it not?) Spirit is the last thing he will give in to. We have, therefore, agreed upon a compromise, and it is henceforth to be understood that spirits are "hyper-physical" beings and the spirit world a "hyper-physical" region. There is much virtue in names, even if under their differences they conceal the same idea.



## THE DIRECT VOICE: A REMARKABLE SEANCE.

A MESSAGE FROM LORD ROBERTS.

A séance was held on the evening of May 5th, 1915, at the residence of Mrs. Wriedt, at West Kensington, the sitters being three ladies (one of them a daughter of a former First Sea Lord of the Admiralty), Sir J— B—, Vice-Admiral Usborne Moore and the editor of this journal.

From the outset it was observed that the conditions were extremely favourable, the weather being dry and fine, and the air of the séance room highly charged with "power."

"Dr. Sharp," the spirit who usually controls the proceedings, manifested his presence early in the proceedings, his loud and characteristic tones being heard greeting the sitters shortly after the sitting commenced. Subsequently the spirit lady known as "Iola," the friend of Admiral Moore, so frequently referred to in his books on the subject of the Direct Voice, went round the circle, greeting each sitter by name and entering into conversation with the Admiral when she arrived at the place where he was sitting. She was heard to thank him for a present of flowers which he had brought. "Dr. Sharp" spoke several times, occasionally at some length, entering into the conversation of the sitters. In the course of some remarks concerning the production of the "voices," he explained that before they could be produced the operators on his side had to collect and condense the magnetic forces given off by the sitters. "We gather up your auras," he said, "and blend them with ours, and if the auras do not blend there is no manifestation."

Interposing in some remarks which passed between two members of the circle, he emphatically denied the idea of obsessing spirits—the stories of vicious human entities which thronged haunts of vice and urged their mortal occupants to greater excesses. The editor of *LIGHT*, while expressing interest in the statement, observed that the doctrine had been taught by some persons eminent in the Spiritualistic movement. "Dr. Sharp" replied that many erroneous doctrines had been taught by eminent authorities, and instanced the notorious blunders of scientific leaders speaking in the name of science and apparently with the authority of ascertained truth.

Addressing Sir J— B—, "Dr. Sharp" stated that a spirit was present who claimed to know Sir J— and who gave the name of Alexander. Sir J— B—, however, failed to identify the visitor.

A voice which proclaimed itself to be that of the late Lord Roberts then addressed the circle, speaking particularly to Sir J— B—, whom he had met in mortal life. "Roberts—Roberts," it began. At first Sir J— B— thought this was a relative of his, Lord Robert —, but the voice proceeded: "I am Field-Marshal Lord Roberts," adding, "Tell Sir J— B— I wish to speak to him." The message was repeated to Sir J— B— who, being somewhat deaf, failed to hear all that was said.

Continuing, the voice said, "Are not my words coming true? I always said this war would come. I predicted it twenty years ago. It is going to be worse before it gets better." This reminded Sir J— B— that they had last met at the Chamber of Commerce, a statement to which the spirit assented. After some remarks in connection with this episode, Lord Roberts observed, "My death was due to worry. I was troubled about my Indian brothers. I worried over the scandalous way in which they were treated." Occasionally the voice, which always appeared to labour under difficulties, was a little hard to follow, but it was understood to say that the Indian soldiers should have been "fired up" with the French and British troops.

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easy for a civilian to follow. Probably the medium, Mrs. Wriedt, understood it least of all. She remained, as usual, quite normal through all the proceedings, and occasionally took part in the conversation.

During the circle clouds and shadowy forms were seen to be moving about the room and occasionally lights were visible.

[A report of this remarkable séance has been furnished, by arrangement, to two London contemporaries—a monthly magazine and a popular weekly—for wider circulation.]

#### THE INVISIBLE ALLIES.

The author of the entertaining column of "Gossip" in the "Evening News" thus discourses of the Mons legend:—

There was a journalist—and "The Evening News" reader well knows the initials of his name—who lately sat down to write a story.

Of course his story had to be about the war; there are no other stories nowadays. And so he wrote of English soldiers who, in the dusk on a field of France, faced the sullen mass of the oncoming Huns. They were few against fearful odds, but, as they sent the breech-bolt home and aimed and fired, they became aware that others fought beside them. Down the air came cries of St. George and twanging of the bow-string; the old bowmen of England had risen at England's need from their graves in that French earth and were fighting for England.

He said that he made up that story by himself, that he sat down and wrote it out of his head. But others knew better. It must really have happened. There was, I remember, a clergyman of good credit who told him that he was clean mistaken; the archers had really and truly risen up to fight for England; the tale was all up and down the front.

For my part I had thought that he wrote out of his head. I had seen him at the detestable job of doing it. I myself have hated this business of writing ever since I found out that it was not so easy as it looks, and I can always spare a little sympathy for a man who is driving a pen to the task of putting words in their right places. Yet the clergyman persuaded me at last. Who am I that I should doubt the faith of a clerk in holy orders? It must have happened. Those archers fought for us and the grey-goose feather has flown once again in English battle.

It is to be remembered, however, that, so far as we have observed, none of the stories from the front have mentioned archers or their bows and arrows.

Writing from Cannes, a correspondent—a literary man—who has been shown a copy of *LIGHT*, says:—

"The Invisible Allies" touches on an interesting subject, and it is not to be wondered at that Mr. Machen should have treated it from his own point of view.

Have you noticed the same idea in Sir J. M. Barrie's play, "Der Tag," where "Culture" says to the Emperor: "She (England) fought you where Crecy was, and Agincourt and Waterloo, with all their dead to help her. The dead became quick in their ancient graves, stirred by the tread of the island feet, and they cried out, 'How is England doing?' The living answered the dead upon their bugles with the 'All's well.'"

That remarks of this kind should be made in a popular play without protest is surely a sign of the times.

#### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 6TH, 1885.)

The "Beacon Light," a new Spiritualist weekly in New York, gives a pretty anecdote of the Swedish novelist, Frederika Bremer. During her American tour she enjoyed, as the writer of this Note has done, the generous hospitality of Mme. Le Vert, of Mobile, Alabama. It was observed that at a certain hour every day she retired to her room. This caused disappointments to visitors, but her explanation was that she had promised this hour to her sister, who sat at the same time in Sweden, each for the time being conscious of the feelings and thoughts of the other. In a similar way Judge Edmonds, during a tour in Mexico, was in daily communion with his daughter in Brooklyn, New York. Both recorded their experiences from day to day, and the two records were in perfect agreement.

—Editorial Notes.

#### A HAPPY TRANSITION.

How loth some of us are to give up entirely any of the earthly dreams we have once cherished, however decidedly Fate may deny us their realisation! We admire the courage that faces the perils of the battlefield, but not less to be envied is the strength of spirit which endures uncomplainingly the slow advance of an enemy who can neither be fought nor avoided and who will inevitably bring all earthly ambitions and hopes to an untimely end. Yet that strength is oftentimes possessed by those who outwardly are among the weakest and most fragile of humanity. We think now of a gentle face often seen of late years at meetings of the London Spiritualist Alliance, both at its rooms and at the Suffolk-street Salon, but which we shall see no more on this side of the veil. For some time past, cancer—that fell disease which shortens so many bright young lives—had marked Ethel Hawes for its own. Naturally delicate, Miss Hawes had the happiness of recent years of enjoying the calm seclusion and the lovely surroundings of "Oakwood," Church End, Finchley, the beautiful residence of the acting president of the Alliance, Mr. Henry Withall, and it was here, early in the morning of the 26th ult., after much suffering, borne with wonderful patience and fortitude, that her long-expected release at last came. Months ago she had made all her worldly dispositions, cheerfully busying herself in sending out farewell keepsakes (the writer possesses one) and looking forward calmly to the end. Spiritualism, as she herself said, had taught her how to live and how to die. In a note written at this time to her friends, Mr. and Mrs. Withall, she speaks with gratitude of what it had meant to her to have come, through their instrumentality, into the knowledge she then possessed of life on the other side and the preparation it entails here; and in another note, conveying a parting gift to the Alliance, she refers to how much the Society had done for her in helping her to this knowledge of continued natural existence, and to the comfort and inspiration it had brought her. She also expresses her deep indebtedness for the aid she had received through the healing ministrations of Mr. Rex, Mr. Street and Dr. Ranking. No better illustration of the sustaining power of our faith can well be found than in these simple farewell messages. Her family and friends will not mourn as those who have no hope. Rather will they rejoice that the sore ordeal is ended. To the spirit, weary with long waiting, came the needed rest. God's finger touched her, and she slept. But doubtless ere this she has awakened in that other world where no pure life-purpose misses its fulfilment—nay, where there will surely be surprises of joy and satisfaction before which earth's fairest visions will pale into insignificance.

D. R.

The mortal remains of Miss Hawes were cremated at Golders Green Crematorium on Saturday afternoon, the 29th ult., when an impressive service was conducted by Mr. Percy R. Street.

#### COLONEL DE ROCHAS AND SUCCESSIVE LIVES

Mr. S. A. Brett, of 42, Rue des Deux Puits, Sannois (S. & O.), France, writes under date of May 18th:—

I am indebted to Mr. P. Goedhart for his letter to *LIGHT* on the 8th inst. and his translation from Italian of the late Colonel de Rochas' letter to Dr. Inn. Calderone. I regret if my note of the 10th ult. conveyed the idea that Colonel de Rochas considered his experience a *proof* of successive lives; it was not my intention that it should do so, but I think it fair to repeat that the Colonel, apparently, was a stout supporter of the theory, and his desire was that others should take up the subject and prove it, if possible.

THE HUSBAND FUND.—From Mrs. E. Cawdry, conductor of the Children's Lyceum at Johannesburg, and Mr. A. F. Hammerstrand, Hon. Secretary of the Pretoria Association of Spiritualists, Mrs. Etta Duffus of Penniwell, Elstree, Herts, has to acknowledge with many thanks the sums of £1 1s. and £1 5s. respectively, collected at meetings of the two societies. We of *LIGHT* note with pleasure the interest and sympathy shown by our South African friends and send them our cordial greetings and thanks.



## THE FRIEND OF THE WOUNDED.

## ANOTHER MYSTERY OF THE BATTLEFIELD.

Under the title of "The Comrade in White," "Life and Work" for June publishes a remarkable article dealing with a mysterious figure which is reported to have been seen on the battlefields in France tending the wounded. The article is being widely reproduced in the Press, but we give some extracts from it, although we are not told whether it is a piece of imaginative writing or is intended to convey statements of fact. It is being quoted in some quarters as a piece of reality. It is certainly interesting in either aspect.

Strange tales reached us in the trenches. Rumours raced up and down that three-hundred-mile line from Switzerland to the sea. We knew neither the source of them nor the truth of them. They came quickly, and they went quickly. Yet somehow I remember the very hour when George Casey turned to me with a queer look in his blue eyes and asked if I had seen the Friend of the Wounded.

And then he told me all he knew. After many a hot engagement a man in white had been seen bending over the wounded. Snipers sniped at him. Shells fell all around. Nothing had power to touch him. He was either heroic beyond all heroes, or he was something greater still. This mysterious one, whom the French called the Comrade in White, seemed to be everywhere at once. At Nancy, in the Argonne, at Soissons and Ypres, everywhere men were talking of him with hushed voices.

But some laughed and said the trenches were telling on men's nerves. I, who was often reckless enough in my talk, exclaimed that for me seeing was believing, and that I didn't expect any help but a German knife if I was found lying out there wounded.

It was the next day that things got lively on this bit of the front. Our big guns roared from sunrise to sunset, and began again in the morning. At noon we got word to take the trenches in front of us. They were two hundred yards away, and we weren't well started till we knew that the big guns had failed in their work of preparation. It needed a stout heart to go on, but not a man wavered. We had advanced one hundred and fifty yards when we found it was no good. Our captain called to us to take cover, and just then I was shot through both legs. By God's mercy I fell into a hole of some sort. I suppose I fainted, for when I opened my eyes I was all alone. The pain was horrible, but I didn't dare to move lest the Germans should see me, for they were only fifty yards away, and I did not expect mercy. I was glad when the twilight came. There were men in my own company who would run any risk in the darkness if they thought a comrade was still alive.

The story proceeds to tell how the narrator was picked up by the Comrade in White:—

The night fell, and soon I heard a step, not stealthy, as I expected, but quiet and firm, as if neither darkness nor death could check those untroubled feet. So little did I guess what was coming that, even when I saw the gleam of white in the darkness, I thought it was a peasant in a white smock, or perhaps a woman deranged. Suddenly, with a little shiver of joy or of fear, I don't know which, I guessed that it was the Comrade in White. And at that very moment the German rifles began to shoot. The bullets could scarcely miss such a target, for he flung out his arms as though in entreaty, and then drew them back till he stood like one of those wayside crosses that we saw so often as we marched through France. And he spoke. The words sounded familiar, but all I remember was the beginning, "If thou hadst known," and the ending, "but now they are hid from thine eyes." And then he stooped and gathered me into his arms—me, the biggest man in the regiment—and carried me as if I had been a child.

I must have fainted again, for I woke to consciousness in a little cave by a stream, and the Comrade in White was washing my wounds and binding them up. It seems foolish to say it, for I was in terrible pain, but I was happier at that moment than ever I remember to have been in all my life before. I can't explain it, but it seemed as if all my days I had been waiting for this without knowing it. As long as that hand touched me and those eyes pitied me, I did not seem to care any more about sickness or health, about life or death. And while he swiftly removed every trace of blood and mire, I felt as if my whole nature were being washed, as if all the grime and soil of sin were going, and as if I were once more a little child.

I suppose I slept, for when I awoke this feeling was gone. I was a man, and I wanted to know what I could do for my friend to help him or to serve him. He was looking towards the stream, and his hands were clasped in prayer; and then I saw that he, too, had been wounded. I could see, as it were, a

shot-wound in his hand, and as he prayed a drop of blood gathered and fell to the ground. I cried out. I could not help it, for that wound of his seemed to be a more awful thing than any that bitter war had shown me. "You are wounded, too," I said faintly. Perhaps he heard me, perhaps it was the look on my face, but he answered gently: "This is an old wound, but it has troubled me of late." And then I noticed sorrowfully that the same cruel mark was on his feet. You will wonder that I did not know sooner. I wonder myself. But it was only when I saw his feet that I knew him.

## SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, secretary of the Spiritualists' National Union, Ltd., asks us to publish in this and next week's *LIGHT* the following list of nominations he has received for the various offices of the Union, the elections to which will take place at the Annual General Meeting to be held at Hull on July 3rd:—

PRESIDENT.—Mr. G. Tayler Gwinn (London), Mr. J. J. Morse (Manchester), Mr. E. W. Oaten (Sheffield), and Mr. R. H. Yates (Huddersfield).

VICE-PRESIDENT.—Mr. George Tayler Gwinn, Mr. J. J. Morse, Mr. E. W. Oaten, Mrs. M. A. Stair (Keighley).

TREASURER.—Mr. T. H. Wright (Sowerby Bridge).

SECRETARY.—Mr. Hanson G. Hey (Halifax), Mr. A. G. Newton (Southampton).

COUNCIL.—Mrs. A. E. Bentley (Manchester), Mr. Will Edwards (Accrington), Mr. J. Forsyth (London), Mrs. Ellen Green (Manchester), Mrs. Jessie Greenwood (Hebden Bridge), Mrs. Mary Hunt (Barnsley), Mr. John Jackson (New Mills), Mrs. Jamrach (London), Mr. James Lawrence (Newcastle), Mr. A. G. Newton (Southampton), Mr. E. W. Oaten (Sheffield), Mr. G. E. Owen (Pontypidd), Mrs. M. A. Stair (Keighley), Mr. W. Dowell Todd (Sunderland), Mr. George F. Tilby (London), Mr. W. H. Tozer (West Bromwich), Mr. C. E. H. Wann (Hull), Mr. C. J. Williams (London), Mr. Councillor J. T. Ward (Blackburn), Mr. Robert H. Yates (Huddersfield).

Withdrawals may be made up to June 18th and should be sent to Mr. Hey at his address, 30, Glen-terrace, Clover Hill, Halifax.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, *LIGHT* will be sent for thirteen weeks, *post free*, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of *LIGHT* at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send *LIGHT* to them by post as stated above.

CLAIRVOYANCE.—Attention is called to the series of meetings for clairvoyance advertised on the front page. These meetings are not connected with the programme of the Alliance, but are open to members and strangers alike at the same fee (1s.).

"LIGHT, MORE LIGHT," is the title of a song which has been sent us for notice—whether with allusion to the name of this journal, or as a token of the interest of the writer and composer (Mr. J. W. Humphreys) in our subject we are uncertain. Anyway, the words are comforting and devotional, and the melody is agreeably wedded to them. It is published by West, 24, Rathbone Place, W., at 2s. *net*.

THE VISION AT MONS.—A correspondent sends us the following from a Dorsetshire paper, the name of which is not given: "Mr. Lancaster, rector of Weymouth, on Sunday night in his sermon read a letter from the front, in which the writer, who was in the retreat from Mons, said that his regiment was pursued by a large number of German cavalry and they (the English) took refuge in a large quarry, where the Germans found them, and galloped towards the quarry to shoot and kill the English. Just then the whole of the top edge of the quarry was lined by angels, who were seen by all the soldiers and by the Germans. The latter suddenly stopped, startled, turned round, and galloped away as fast as they could. This is vouched for, not only by the Tommies but by the officers of the regiment."



OFFICE OF LIGHT, 110, ST. MARTIN'S LANE,  
LONDON, W.C.  
SATURDAY, JUNE 5TH, 1915.

## Light:

A Journal of Psychical, Occult, and Mystical Research.

PRICE TWOPENCE WEEKLY.

COMMUNICATIONS intended to be printed should be addressed to the Editor, Office of 'LIGHT,' 110, St. Martin's Lane, London, W.C. Business communications should in all cases be addressed to Mr. F. W. South, Office of LIGHT, to whom Cheques and Postal Orders should be made payable.

APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's Lane, W.C.

### NORMAL AND SUPERNORMAL.

It seems at times as though the division between the two worlds were of the thinnest, as though the slightest readjustment of the faculty of vision would enable us to behold the wonders of a life at present unseen. We may be looking afar for things all around us. The "occult" may mingle with the life of every day to an extent that would astonish us if we could trace its workings.

We were led into these reflections by the statement of a young friend, now engaged in the defence of these shores as a soldier. He related that on several occasions he had amused his comrades in camp by posing as a palmist and telling their fortunes. Aided by a gift of humour he was able to extemporise much entertaining 'patter,' but on at least two occasions he found that he was unconsciously relating the past events in the lives of his "consultants" with such fidelity that they were too astonished to join in the laughter. It became uncanny, and an element of fear crept into the experiments. He himself was disquieted by these occurrences, and we could not altogether explain them, although there is much in the records of psychical science that throws a suggestive light on the question.

On discussing the matter with a distinguished member of the Society for Psychical Research we found that he was able to give a similar instance in the case of his son, who, intent only on amusing his friends with card tricks, found himself suddenly invested with powers that went beyond all the resources of jugglery. He had passed some (probably imaginary) dividing line and found that a surprising access of consciousness gave him results in the way of discerning hidden cards which made the usual trickery needless. Doubtless the cases do not stand alone. Some of the professional wonder-workers, if they chose to say all they knew, might make curious admissions regarding an occasional extension of the normal faculties.

One aspect of the two instances dealt with struck us as suggestive. In each case the experiments were conducted in an atmosphere of fun and hilarity. All investigators into psychic phenomena know how helpful is such an atmosphere. It seems to tend to a liberation of faculty. It is a fertile soil for all growths of the inner nature. It quickens the psychical powers just as melancholy depresses and renders them sterile.

Resisting the temptation to moralise the question as it applies to life in its general aspects, it may be useful to consider the subject from the purely psychical point of view.

At what stage do the mechanical powers of the mind pass the frontiers and debouch on the region of the supernormal? Is there a dividing line, or merely an imperceptible merging? We see marvels done every day in the common affairs of life as the outcome of long training and practice. But the uttermost of the feats performed are susceptible of natural explanation, as in rapid and

accurate numeration and measurement on the part of persons who have developed their natural gifts by continuous exercise. But if the accountant found himself able to read and calculate figures concealed from his sight, or the surveyor to give the measurements and contours of land which he had never seen, they would be stricken with wonder, and yet the new powers might be only an unusual, but quite natural, extension of the old ones.

Such things do not happen, it may be objected. Possibly they do not happen because of the circumstances in which the work is performed. Psychical manifestations do not happen at "Round Table Conferences" or in the average family circle. But probably in many cases it is only because the direction of mind and the requisite atmosphere are lacking.

One of these days we may wake up to the discovery that we have been living in a world which is "psychical, occult and mystical" throughout—and not in some special department—without realising the fact. And some of us will feel like M. Jourdain, in "Le Bourgeois Gentilhomme," when he learned that he had been talking prose all his life without knowing it. Only we shall have been talking poetry and calling it prose. In those days we shall begin to wonder why we found any temporarily materialised spirit more wonderful than the materialised spirits we meet every day—any "direct voice" more astonishing than the voices which it so surprisingly counterfeits.

### SPIRIT DOMINATION.

#### "A PIECE OF ABJECT SUPERSTITION."

It was refreshing to read the very sensible remarks in "Notes by the Way" (pp. 353-4) regarding inspiration, and especially to see the reference to "the tendency to regard man as being dominated continually for good or evil by spirits out of the flesh" as "merely a piece of abject superstition." If there is one thing needed to-day, not only in Spiritualism but in all the 'isms and 'ologies, not only in Germany but in Britain, it is a healthy belief in the importance of the individual self. By this, of course, one does not mean anything in the way of self-conceit or presumption, or even assumption, but rather a belief in the essential divineness of the inner self of every man and every woman. We need to take our courage in both hands, and to believe that if God is necessary to man, that is, if man cannot be his best and his utmost apart from God, it is equally (though paradoxically) true that man is necessary to God. Whether or not necessity was laid upon the Divine Being to bring mankind into existence need not be discussed. The point is that, man being here, bearing in however defaced and deficient a way "the image of God," and being "the temple of God," the individual self needs above all to be awakened to its potential and essential greatness—greatness of responsibility, greatness of privilege, greatness of destiny. For any adequate realisation of this greatness there must be self-respect, self-dependence, self-confidence—all based upon the sense of kinship with the Divine. He who teaches man that he is necessarily "dominated," whether continually or temporarily, and whether for good or for evil, by discarnate spirits, is doing man, not a good service, but an ill turn. That "evil spirits" do sometimes dominate, or desire to dominate, we may believe, but "good spirits," so far from dominating, will surely seek to educate and to evolve the consciousness of the personality of the individual self. Why, have we not been taught that even God Himself will not dominate or compel us to do His will against our will: that what He seeks is not compulsion but co-operation? Spirit communion, yes; spirit ministry, yes; spirit guidance, yes; spirit inspiration, yes; but spirit domination, no! Man's fate is not fixed, either by an inexorable Deity or by hosts of spirits; it is determined by his own will, his own individuality; and he is a poor counsellor who bids man look outside himself, rather than inside himself, for the persuasion and the power to live the life which is life indeed.

L. V. H. WITLEY.



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

## III.—THE RELIGION OF THE FUTURE.

In the previous article we saw that while the world-purpose has been rightly discerned, the right means have been fatally mistaken, and the World-Spirit has had to carry out her plan through the unconscious activities of man, who is lured or coerced into the path he should go; thus achieving great ends while consciously striving for smaller selfish ends. Until both ends and means are consciously realised we are under Nature's harsh evolutionary methods; but once we recognise her purpose and the right means thereto, then the end may be attained by gentler means, the dread arbitrament of war be relegated to the past, and we may become conscious co-operators with her, and so attain our full dignity as men.

The world's task to-day is organisation in all its forms; it is the foundation of civilisation, and that foundation must be world-wide. While barbarism exists civilisation will be tainted by it, and we cannot address ourselves successfully to humanity's higher tasks. So the whole population of the earth must be linked up and brought into touch. Full inter-communication must be established, and all backward and dozing peoples must be brought under the tutelage of the more advanced until they can govern themselves on high principles, and keep step. All knowledge, and all discoveries must be made the common property of the race; and the products of the special genius of each people must enrich the whole. Now we can see wherein Germany erred. She was right in thinking her culture should benefit the rest of the world, and she had much to teach. She led the world in scientific organisation, and formerly took a high place in philosophy, learning, poetry, and latterly in various forms of material betterment, these being a splendid contribution to the wealth of the world. They were the product of her peculiar genius, and all advanced peoples had benefited from them. The high culture was the product of former generations of Germans; their "Kultur," militarism, and scientific organisation were the products of the more material and brutal Prussians. This Materialism was a violent reaction against all that made Germany great in true culture. The reaction led to appalling depths of moral degradation. Drunk with military glory and sense of power, demoralised by the sudden transition from great poverty to abounding wealth, they plunged into dissipation, losing their heads and their consciences. They remind one of the legends of the lost Atlantis. Its people, it is said, progressed in science, made deep discoveries in the secrets of Nature, in destructive and diabolical powers, but with no corresponding moral progress. Consequently they became gods in power, but fiends in the application of it, and, in the end, Nature had to sink the whole island under the waves of the Atlantic. Germany has followed a like course, and is likely to be drowned under an ocean of blood.

Prussianised Germany claims the right to make her own religion, and thinks it an error to have taken an alien religion, Christianity, from the Jews, which Prussia adopted five hundred years later than the rest of Europe. In her lust of power she has gone back, morally, to her great period, to the Hohenstaufens and others, and has thought to take up her history from that point, and re-establish her empire on the same old-world barbaric principles. What Nietzsche preached from the housetops the majority of the German people have carried into practice—they have inverted Christianity and all its teachings. Nietzsche proclaimed himself the Anti-Christ, and the Germans under the Prussians are acting that part; and with a super-stupidity which would be comic were it not so tragic, they boast of their high "moral and spiritual" culture! The fundamental principles of their new religion, as displayed in this war, are that Might is Right; that whatever they desire is a high moral aspiration; that this end justifies all means; and that they are divinely appointed to carry out the high mission of imposing this "religion," or devil-cult, on the rest of the world at the point of

the bayonet! These are the claims Nietzsche puts forward for his "big blond beast," his Superman.

It will greatly aid us to understand this strange inversionism, these archaic ideas, if we consider what has taken place in our midst, especially in literature and art. Following Nietzsche (who followed Stirner), Oscar Wilde, in his brilliant essay on "The Decay of Lying," started here a complete system of topsy-turvydom. As Nietzsche inverted all Christian ethics, so Wilde inverted all accepted axioms of good, all rules of art, all principles of conduct, and supported these inversions with sparkling sophistry; but all was done with genial good-humour. Mr. Bernard Shaw, lacking his countryman's artistry and good-nature, took up the trick of inverting all accepted truths, saying everything that would shock and arrest attention, and with vitriolic and sardonic humour steadily defamed all great Englishmen, and everything English, to elevate his countrymen, whom he thus insulted by thinking such discreditable means necessary to elevate Irishmen in general esteem. This is precisely the spirit displayed by German Professors and pedagogues in defaming all countries to elevate their own. These two Irishmen, Wilde and Shaw, gave a vogue to the pestilent paradox, the trick of standing every good thing on its head. Although this was thought funny, it was really the poisoning of the wells of Truth, the destruction of conscience, and the elevation of mendacity to a fine art.

In painting and sculpture a similar movement descended to even deeper depths. Impressionism, for which much might be said, was followed by Post-Impressionism, Cubists, Symbolists, and a hurrying host of other 'ists; and the lowest depths of inanity were reached by the Futurists, who would destroy all the Old Masters, and all works hitherto considered great, just as the Kaiser-Huns have been destroying the magnificent and irreplaceable buildings of France and Belgium. These *Newists* were to art what the Anti-Christ, Nietzsche, was to Christianity; every rule, all criteria of truth and beauty were inverted, and truth to Nature was denounced as the most fatal fault. None of these insanities could have lived a moment had it not been for the advertising notoriety given them by the Press, most of whose critics, mistaking decadence for progress, judged by inverted criteria, and steadily defamed the good and exalted the bad. Now, these movements in literature and art are strangely parallel with the inversion of all notions of right, justice and truth, displayed in Germany under the leadership of the Kaiser's professors and journalists.

This shows the "moral" side of the "Kultur" Germany wished to thrust on unwilling countries more advanced than herself, by all the horrors of this anachronistic war. The political side of this Kultur was no better, an absolute despotism veiled under sham constitutional forms. Probably in no age and in no place has there ever been such a despotism, extending to every detail of life. Press, and public opinion, and education were all dragooned into the pattern decreed by the Kaiser and his set. Everything which did not train men up for "cannon-fodder" was *verboten* (forbidden). Everything was done to aid the realisation of the Kaiser's ambition to dominate the world. The glamour of material success, the rise of political power, and the promise of boundless wealth and universal dominion—"Germany over all"—bribed the Germans to accept with docility a mental, moral, and material tyranny only fit for slaves. Now, apart from all conceptions of a personal Deity, if we believe—as we must—that there is a latent morality enshrined in the very heart of things, such inversions of true morality, and such a return to mediæval barbarism was bound to be brought to naught. But the fact that she had so much that was right makes the task of overcoming the evil so costly. Her magnificent organisation, her discipline, her high patriotism, devotion to duty, self-sacrifice and splendid unity have given her enormous power. This shows the germ of truth in her guiding principle that Might is Right. Do the right in these high, essential matters, and might results; neglect them, as we were doing, for ease and gain, and that weakness results which invites and makes war inevitable. That is the Nemesis of slackness.

Turning to the claim to found their own religion, Heine's prophecy that Germany would shed Christianity and return to Thor, with his thunderous hammer, is realised but too truly.



He clearly saw that the Kantian philosophers, by bringing religion into clear consciousness, would destroy that blind faith whose glamour held the German people. What could be done towards creating a religion philosophically was done by those master-minds. Fichte, the immediate follower of Kant, has always appealed most to me, and his Doctrine of Religion, "The Way towards the Blessed Life," is the apotheosis of Christianity, as beautiful and inspiring as any philosophical religion can be. Then there was Goethe's eclecticism, his union of the mediæval Faust with the Greek Helen; but we see the sequel of these high efforts in the apostate Germany of to-day.

No, the Religion of the future needs something more than philosophy, or blind faith. It needs what Modern Spiritualism alone has—a scientific base, a philosophical interpretation, a close touch with the spirit world, and that inner light flowing from the Eternal Fount which is the essence of Religion. The question of continued existence on another plane is fundamental; until that is determined, nothing is determined. All values, all interpretations of life depend on the solution of that problem; and that can only be done scientifically as we have done it. So some form of Spiritualism is the only religion possible for the future. We may have revivifications of Christianity such as we see in Christian Science, which is doing good work. But its founder, Mrs. Eddy, like all founders of religions, was really a Spiritualist. She heard voices in her girlhood, and later, it is said, attended many séances. At all events she adopted, consciously or unconsciously, nearly all that is true in Christian Science, and many of its peculiar terms, from the teachings of Andrew Jackson Davis, published sixteen years before Mrs. Eddy made her "discovery," and she then concealed the source of her inspiration by inculcating most un-Christian prejudice against Spiritualism and Spiritualists. But the heaven of our truth, together with a revival of a neglected side of Christianity, the whole organised with consummate business ability, has given it a vogue, and it is one of the most active spiritual forces of the time. But all its doctrines are held in the grip of a more rigid orthodoxy than Roman Catholicism itself, so that it cannot meet the manifold needs of humanity. These can only be met by the unique union of science, philosophy, and religion presented by our glorious Spiritualism, or Harmonial Philosophy. It reconciles Materialism with Spiritualism, Rationalism with reasonable Faith, and it brings the whole scheme of existence under a unity of principle, and of a higher evolutionary law, than was ever dreamed of before. Our fundamental principle is that Nature in its whole range is our "Bible"; science is our searcher of the Scriptures, philosophy the interpreter of the scientific findings, and Religion is the sublime result. Its ritual is Freedom, and that bowing of the head before these stupendous revelations of the ineffable wonders of the Existence of which we form a part, and the expressed, or *acted*, aspirations which are the best form of prayer. It puts us into conscious touch with those great spiritual realities in which we have unconsciously lived, moved, and had our being; and it gives us glimpses of that latent Superman within, whose supernormal powers will yet be ours to command. It sheds a flood of light on all the religions of all time, and no one can really understand any of them who is not acquainted with the phenomena of Modern Spiritualism, which are at the foundation of them all. We are put in conscious touch with those who have gone before, and the realisation of their beatitude and of the glorious scenes in which they live and create gives us a glowing background, a larger hope which makes all the sorrows and shadows of this life but a minor prelude to grander harmony.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

MRS. HUGO AMES desires to express through our columns the gratitude of the White Rose League (of which she is president) to Mr. Roberts and to Mr. Fleet, of the Spiritual Church, Hamilton, for the collection made by that church on behalf of the League's fund for more beds for wounded soldiers.

## THE MAY MEETINGS.

(Continued from page 257.)

The afternoon session was devoted to clairvoyant descriptions, which were given by Mrs. Mary Davies and Mr. Percy O. Scholey. The fine conditions contributed materially to the success of these. Mrs. Davies gave names, surnames, and incidents in the lives of the persons described, and Mr. Scholey showed ability in penetrating to the inner states of some of those to whom his delineations were addressed. During the afternoon Miss Clarice Perry gave two violin solos, "Barcarolle" and "L'Estase," which she interpreted with great feeling and admirable skill in execution.

The evening meeting was opened at 7 o'clock with a fervent invocation uttered by Mr. Percy Scholey. Half an hour before that time the hall presented the appearance of being already full and by ten minutes to the hour there was probably not a seat vacant.

THE CHAIRMAN, in commenting with pleasure on this fact, said he should not have been surprised in the special circumstances in which they met if the place had been packed, for he held that out of seeming evil, seen in its physical aspect, much good from a spiritual point of view must necessarily come. To the Spiritualist the loss of the physical body was a matter of minor importance. He believed that things were well ordered; all events were under the guidance of Supreme Goodness, and therefore that loss could not fall to any of us too soon or too late.

Mr. Gwinn proceeded to report on the work of the Union for the past twelve months, referring especially to the new effort that had been successfully inaugurated in the direction of holding propaganda meetings in various parts of London where societies were able to secure suitable halls for the purpose. They had resolved that in future they would not visit societies except by invitation but would concentrate their efforts on the side of propaganda. The number of societies affiliated to the Union was eighteen and of associated members twenty-nine. He commended the work of the Union to the hearty sympathy of his hearers.

The addresses (of which reports are given below) from Mr. W. H. Evans, Miss Felicia R. Scatcherd and Mr. J. J. Morse were of a high order of merit, and the appreciation of the audience was shown by frequent applause. Miss Edith Bolton, whose sweet young voice and clear enunciation gave great pleasure, sang "Giver of Life" and "There's a land, a dear land," and Mme. de Beaurepaire roused the loyal enthusiasm of the audience with "Land of Hope and Glory."

### A UNIVERSAL MESSAGE.

MR. W. H. EVANS said that Spiritualism in its universal appeal and in its widest comprehension was intensely human, and because of its humanity, and because of its wide-reaching influence, appealed to all kinds of men and women from various standpoints. It was so democratic that it contained everything essential for human needs. From the point of view of science, the Spiritualist had already proved that he was no mere dreamer, living among the clouds, but was an essentially matter-of-fact person building his conclusions on a sure foundation. For his conclusions were really the only ones which could explain the phenomena he considered, and although many other theories had been formulated his philosophy was the only one which covered all the ground and successfully resisted attack. Any open-minded investigator could prove for himself, through Spiritualism, that even religion itself had a scientific basis. The phenomena which were awaking so much interest in these days had been observed all through the ages, and in all countries, and although much might be explained by the contents of our subconscious selves, by telepathy, or in other ways, the fact clearly emerged in the last resort that our life here was only part of a larger life. Man was not merely a being who was destined to become a spirit. He was a spirit now, possessed of finer faculties than the five senses—faculties which related him to the spirit-world around him. This fact needed to be emphasised so that we might regulate our lives from a spiritual standpoint.



Instead of merely living on the surface we could learn through Spiritualism that our duty was to live from the centre outwards, living as true sons and daughters of God, made in His image. That belief gave us the touch of optimism whereby we were able to meet the cares and sorrows and trials of life, and the feeling that we were superior to all these things, and that we would emerge triumphant from all the circumstances of chance and change. From that new point of view we found ourselves to be spiritual and psychical beings possessing wonderful powers and faculties which enabled us to prove our continued existence beyond the grave. Further, we discovered it was not the bodily form which counted; that simply registered the state of the spirit, which in turn was reflected outwards in our social life. And so, as Spiritualists lived their Spiritualism day by day, and lived in the spirit from the centre outwards, they would ultimately see reflected in society the truly spiritual nature of men and help to hasten the time when "man to man the world o'er shall brothers be." (Applause.) The philosopher who came into contact with the movement found in it not only a philosophy that would satisfy his mind but an emotional appeal that would minister to his deepest needs, and as he roamed over the wide field of its literature he would find also a rich realm awaiting his investigation. He would discover that Spiritualism had not been evolved as a result of intellectual effort here, but had come as a revelation from the other side of life—that it had been spirit-initiated and spirit-guided—and as he responded to its inspirations he would realise its power as a beneficent influence in the world. The influence of Spiritualism could not be measured in terms of what was described as the Spiritualistic "movement," but was world-wide and found its outlet through many channels. It was a leaven gradually but certainly leavening the thought of the world. It was providing a synthesis for all religions and many different schools of thought. It satisfied the philosophic aspirations, the religious instincts, and the devotional nature of men, and helped them to realise that the inspirations of God were continuous and that the revelations from the Unseen were continuous also. (Applause.) But perhaps its greatest appeal lay in the fact that it brought light out of darkness to the mourner. Recently a friend in the North told him that as he walked along a country road he saw a lady leaning on a gate and looking towards a churchyard. He heard a spirit voice say to him "Speak to that lady." He thought it a strange injunction and did not obey it, but the voice again bade him speak. Accordingly he said: "Good morning, Madam, is it not good to be alive?" The lady exclaimed, "Good? Good to be alive? You tell me that when all I love dearly lies there in that churchyard?" She told him that there lay her only son, and she was a widow. He looked at her and said, "Not he, but only something that once was his." He spoke to her of the glad tidings of Spiritualism, and she heard him gladly—oh, so gladly! And when he left her she said, "The vicar of the church has spoken to me, and the minister of the Methodists has kindly tried to comfort me, but neither of them has given me the blessed assurance you have given that my beloved son still lives, still loves, still remembers me." On the following Christmas Day the lady wrote to him that as she had laid a wreath upon the grave of her son she became conscious of the fact that he saw and appreciated the act of love she was rendering him. Did not the world to-day need this comforting assurance more than ever? The world asked for a sign, and a sign was being constantly given from the spirit side of life that man lived triumphant over death, that he could come unto the dwellers on this side and establish his identity, and give to them, even by what were called the trivialities of the séance room, messages of hope and love and comfort. And when those who were left behind realised their own true destiny and the power in their own souls to respond to their departed ones' love and affection; when they discovered that as the family circle grew narrower here it was simply growing larger on the other side, they felt that the sun shone in spite of the clouds, and that there was truly gladness in the world. (Applause.) Men and women everywhere were waiting for this joy, and it was the duty of every Spiritualist to exercise his influence, and by patient work in this field to enable the world to appreciate the truth for which he

stood. Opposition to their movement was gradually dying away, and they must see to it that they properly constructed this religion which had such a universal appeal. It was theirs to rationalise the old theological concepts and to bring into the world in their place the vibrant note of triumphant gladness.

The Bishop of London had said it was the blessed privilege of the Church to help men to die. But they themselves would say it was the blessed privilege of Spiritualism to help men to live. And it was surely a more noble thing to help men to live, to face bravely and cheerfully the conditions of this earthly existence, than to help men to die. They were here to live, to work, to grow, to develop, and if Spiritualism could help men to do that vastly better than they could do without it, then their gospel was truly one of glad tidings, of hope, of certainty. It was not our conditions of environment which need concern us; it was our attitude towards these things which alone mattered. With gladness in our souls, no environment was bad. (Applause.) Every condition helped the soul to develop and to assert its superiority over every earthly circumstance, however narrow and restricting it might appear. And the fellowship of souls and the communion of the spiritual world would then enrich us and develop our intellect and so stimulate our emotional nature that we would fully realise and appreciate the wisdom and the love of God. (Applause.)

#### SOME EXPERIENCES AND A MORAL.

MISS SCATCHERD began her address by narrating how she had been led into public speaking on Spiritualism after having given point-blank refusals on several occasions. Archdeacon Colley, when about to show his marvellous results in spirit photography during a Church Congress at Middlesbrough, had asked her to come and help him at his meetings. She had declined to go, and the Archdeacon wrote and remonstrated with her, saying he was not feeling very well. She still held aloof, but something told her she must go. She accordingly sent a telegram to the Archdeacon to say she was coming and went down from London by the last train. On her arrival at Middlesbrough she had two shocks. The first was to find that her dear old friend, the Archdeacon, had passed into the Unseen two hours before. The second was to see her own name pasted over the Archdeacon's on the posters in the town announcing the meetings. She went to the committee and told them she had never done such work and could not undertake it. They replied that they had acted according to the Archdeacon's dying instructions. The committee, however, said if she would only go on the platform and show herself, the audience would think she was too overcome by the tragic happenings and would excuse her from speaking! But she was so ashamed that anyone should think she regarded death in a sad way, or otherwise than as a step to a greater life, that she talked for about an hour at the first public meeting and continued to conduct the series arranged by the Archdeacon.

Continuing, Miss Scatcherd said possibly some strangers to Spiritualism had come into the Convention from motives of curiosity. That was quite a good reason, for curiosity was the root from which both science and religion had sprung. A famous man had once defined religion as curiosity in a hurry. The primitive savage heard a clap of thunder, and, wondering whence it came, at once assumed that his deity was angry and was making a noise about it. That was curiosity in a hurry, whereas science, which was equally curious, carefully examined the phenomena and tried to discover their real causes. Some outsiders said they could not believe in Spiritualism because, said they, it was simply a recrudescence of old-world superstitions and myths long since exploded. She would advise such people to leave Spiritualism alone and work with all their hearts for something in which they could believe. A more common form of objection by her scientific and political hard-headed friends—whose hearts were often a little bit hard, too—was that the communications from the other world were mostly very trivial or very trite. They fell so far below the level of the persons whose names were claimed as their authors that these objectors refused to regard them as worthy of consideration. On this account Professor Huxley said he "declined to waste time in such folly." But these people missed the point. The important thing for them to consider was not, it seemed to her, so much what came through, as whether anything at all



came to them from the unseen world they were trying to explore. If it were true that trivial messages came to them from across the valley of the shadow, then she saw no reason why the stupendous and the sublime should not be communicated to them also. (Applause.) She must say that her own experience had been quite different from that of persons who alleged that only trivial messages came to them. An inventor had sometimes walked twenty miles to have a séance with herself and some friends so that he might be assisted in his problems by other inventors and thinkers who had long passed from this mortal plane. They would have tea together, the inventor would pass into a condition of trance, when his own voice would be used to give himself instructions how to proceed a further stage with his inventions. These were written down, and they were usually so valuable that he believed that in no other way could he receive such help.

One of these communicators claimed to be Darwin, and she said to him: "Mr. Darwin, you would not have wasted your time had you been on the earth-plane with myself and equally unimportant persons at a little tea-party." The voice promptly replied: "If I were on the earth-plane do you think I would care who carried my telegrams?" (Laughter and applause.) She once took her inventor friend to see a celebrated Russian lady who had been a close friend of Professor Tyndall. He became entranced and Tyndall professed to speak through him. The characteristic gestures and speech convinced the lady that she was really talking with her dear friend. Some objectors admitted the reality of the phenomena, but attributed them to diabolical influences. But this objection was hardly worth considering, for scarcely a single progressive step had ever been taken on the physical plane that had not been attributed to the same agency. Columbus, giving heed to the voice which led him to discover America, had been pictured by an artist as being surrounded by a host of demons from the lower regions ready to clutch him. (Laughter.) It had also been considered that chloroform was an exceedingly wicked substance, as it was used to ward off the pain that a wise Providence had evidently intended us to suffer. (Renewed laughter.) People who brought a similar objection against Spiritualism simply declared themselves uninitiated in its verities. And so with people who despised Spiritualism because they said it was not a religion. Spiritualism, in her view, provided the foundation facts for all religions, because it alone gave them the knowledge and assurance of the unseen world and furnished them with countless veridical messages which had satisfied the most eminent scientific investigators. Spiritualism was performing a great work to-day in harmonising mind and soul and science and religion. (Cheers.)

Mr. J. J. MORSE began by paying a tribute to the previous speakers, to whose addresses, he said, he had listened with the deepest interest and the greatest pleasure. If ever a good name had been appropriately applied, it had been so in the case of Miss Felicia Scatcherd—(applause)—and as for his good brother Evans, he came from Plymouth, the city of Drake, and he sturdily upheld the traditions of the old sea-dogs of Devonshire. (Applause.) Mr. Morse asked the question whether Spiritualists logically faced the issue of their own facts? He did not think they did. In a pleasant and amiable way they appreciated the return visits of their departed friends, but there, for the most part, the matter rested. They did not trouble themselves much about what their dearly beloved friends were now doing, or what kind of a world they were living in, or what kind of relation their new life had to their old beliefs. They were afraid to touch religious questions because they stupidly missed the dividing line between dogmatism and religion. Dogmas were but the outer husks of that real religious life which rested upon the development of their spiritual consciousness and their appreciation of the divine element in life. People sometimes spoke of the unifying of religions, but there was a preliminary process necessary, namely, to winnow the religions and to blow away the chaff, retaining the basic principle of doing good to others, which was true religion, utterly irrespective of whether it was done by Catholic, Protestant, Brahmin, Buddhist, or any other sectarian. (Applause.) Personal religion was the doing the best that they each one individually knew without waiting until their neighbour had got rid of his

stupid ideas. A Spiritualist's duty was to the children of to-day, who would be the men and women of to-morrow. These must be instructed in the truths their fathers and mothers had proved to be true, namely, that there is a life of progress beyond the grave, and that in their continued existence they would carry with them the results of their deeds done in the body, call that retribution, or karma, or by whatever name they pleased. He deprecated the kind of Spiritualism that sought to foster material desires by looking for Stock Exchange tips, and so forth, and concluded with a word of sympathy and commendation for the sensitives whose faculties demonstrated the existence of the other world. (Applause.)

The proceedings closed with a valedictory invocation by the Chairman.

#### THE BRITISH SPIRITUALISTS' LYCEUM UNION.

As the British Spiritualists' Lyceum Union aims to secure the intellectual, moral and spiritual development of children on the lines of Andrew Jackson Davis's vision of children in the Summerland, it may be said to stand in the same relation to Spiritualist churches as the Sunday School Unions do to the churches and chapels of other religious communities. How far-reaching is its influence may be judged from the fact there are over two hundred Lyceums in Great Britain. Two have recently been inaugurated, one in Ireland and one at Douglas, Isle of Man. Lyceums in Australia, Canada, New Zealand, South Africa and U.S.A. are federated with the Union. There is also a Publishing Department which supplies members of the Union with publications at specially cheap rates.

At the twenty-sixth Annual Conference, held at Sheffield (Attercliffe) on May 22nd and 23rd, one hundred and thirty-one officials and delegates attended. On the Saturday Councillor Appleyard presented each delegate with his trenchant pamphlet entitled "Where are our Valiant Dead Slain in the Great War?"

On the Sunday morning twelve little boys and girls charmingly rendered an Ode of Welcome, specially composed by Mr. E. W. Oaten. Each child carried a silk banner bearing a large gilt letter, the colours of the banners being those described in Mr. Davis's inaugural address in 1863, in Dodsworth Hall, New York. Each child recited a verse of the Ode, and then turned its flag to the delegates, the whole of the letters making the name "Andrew J. Davis." Button-hole flowers were then presented by the children to the officers and members of the Executive, an incident which afforded a pleasant relief to the tension caused by the heavy agenda.

The President, Mr. Ernest Vickers, of Sheffield, was supported by Miss Hesp, of Leeds, vice-president; Mr. Thomas H. Wright, treasurer, of Sowerby Bridge; Mr. Alfred Kitson, the general secretary, and members of the Executive.

During the two days several important matters were considered, such as the abolition of child labour; a Temperance Sunday to be observed once a year throughout the Lyceum movement, in the observance of which the Spiritualists' National Union, Ltd., be asked to co-operate; the abolition of the Permanent Secretary Fund; Legalisation of the Lyceum Union, &c.

The President, in the course of his address, said: "To me the educational aspect of our movement is a very serious matter, for we find great difficulty in many Lyceums in procuring teachers or leaders for groups. . . I look upon the Lyceum movement as introduced by Andrew Jackson Davis as the most advanced educational system ever presented to mankind; one need only refer to his early manual to be convinced of this. All forms of education which exist at the present day, together with those that pertain to the spiritual nature of man, are included."

The mass meeting in the evening was held in the Palace Theatre, and was well attended. The President was ably supported by the officers and Executive, and an array of vocalists selected from the four Lyceums. Messrs. Knott, Kitson, Stewart, Hargreaves, Morse, and Mrs. Greenwood ably addressed the vast audience. Mr. Oaten made an able appeal for a liberal retiring collection in aid of the Fund of Benevolence.

All the officers were re-elected, the only change on the Executive being Mr. H. C. Dobby (Lincoln) in place of Mr. G. Mathison (Birkenhead).

Next year's Conference will be held in London on the invitation of Battersea Lyceum.



## SIDELIGHTS.

While not precisely holding Spiritualism itself up to ridicule, Mr. E. F. Benson, in an amusing skit in the "Evening Standard" of May 22nd, gently satirises the extravagant importance which some experimenters in planchette and automatic writing are disposed to attach to everything that comes through their hands. "Pocky's" copybook platitudes, "Wisdom more than wealth," "Fearlessness is best," are a type of communication with which we are familiar, and his transformation into "Pocksky," a Russian discarnate spirit, who makes vague predictions about the war, is quite in the picture. They are matters for legitimate chaff. After all, Mr. Benson admits the puzzling character of the phenomena.

As a set-off to this harmless chaff we have in the "Daily Chronicle" for the 25th ult. a column devoted to a serious review by Mr. H. B. Marriott Watson (who, like Mr. Benson, is well known as a novelist) of a two-volume work by Henry Holt, an American man of letters, entitled "On the Cosmic Relations." The book in question is practically a *résumé* of the evidence in favour of the survival of the soul gathered by the Society for Psychical Research, and Mr. Watson, in his notice of it, boldly affirms his own conviction on the subject. "I was," he says, "for twenty-seven years an Agnostic, face to face with a blank wall; but honest and patient examination of the evidence has completely convinced me that man is dual, that his real personality survives the shock of physical dissolution, and that he does not lie dormant until a trumpet shall sound at some termination of the æons, but passes straightway into a new life—that Death is, in fact, but birth into a new and better world."

We have received "The Alcestis of Euripides, Translated into English Verse with Explanatory Notes," by Gilbert Murray (Geo. Allen and Unwin, Ltd., 1s. net). It is, of course, quite outside the province of LIGHT, but we can say that the work appears to be quite up to the high level which one has been led to expect from this famous Greek scholar. The closing lines of the play (chanted by the chorus) are worth quoting:—

There be many shapes of mystery;  
And many things God brings to be,  
Past hope or fear.  
And the end men looked for cometh not,  
And a path is there where no man thought.  
So hath it fallen here.

A second edition, with additions, has been issued of "Talks by Abdul Baha, given in Paris" (G. Bell and Sons, York House, Portugal-street, W.C., 2s. net). Opening the book at an address on "The Pitiful Causes of War and the Duty of Everyone to Strive for Peace," we find the statement of a fact of which we are now having evidence both abroad and at home, viz., that "there is nothing so heart-breaking and terrible as an outburst of human savagery." But our venerable counsellor bids us not despair nor think the peace of the world an ideal impossible of attainment. Reminding us how many seemingly impossible events are coming to pass in these days, he would have us take courage and work steadily on, for "nothing is impossible to the Divine Benevolence of God. . . Sincerity and Love will conquer Hate." It will surely be a test of true Spiritualism to help and not hinder this end.

Readers desirous of improving their memory will find much helpful instruction and advice in a little work on "Memory Training," by Ernest Wood (Theosophical Publishing Office, Adyar, Madras, India, price 6d.). The system is based on a skillful combination of imaginative and reasoning processes. Four rules, or precepts, are laid down and rigidly adhered to throughout the book. First, the thing to be remembered must be carefully observed and understood; secondly, it must be associated with something already known; thirdly, it must be attentively repeated a few times; and, fourthly, its complete banishment from the mind is insisted upon, until it is again required. These rules are enlarged upon in a series of chapters and accompanied by numerous ingenious exercises. The method is at once practical and interesting, and though concerned to some extent with Theosophical conceptions of mind it should, if perseveringly followed, lead to valuable results.

The letter from Mr. D. Rogers in LIGHT of the 22nd ult. on "The Legend of Mons" has, as was to be expected, provoked some adverse comment. In addition to the brief and, we think, cogent criticism of "S. S." in our last issue, it will be seen that in this week's correspondence columns Miss E. Katharine Bates devotes the closing sentences of a long epistle on another subject to a vigorous condemnation of Mr. Rogers' attitude. We have also received a communication from Mr. Julian T. Bec (much exceeding in length the letter which called forth the correspondence), in which, while admitting that all the nations, including Britain, may need chastisement for their sins, he invites Mr. Rogers to compare German rule, both at home and abroad, with British, recapitulates some of the enormities of which German militarism has been guilty in the course of the war, and inquires whether it is conceivable that a God of love, of justice and mercy, can countenance and favour the horrors perpetrated on innocent men, women, and children. While not anticipating any reply Mr. Rogers may choose to make, we must, in self-justification for inserting his letter, plead that we did not read into it these dreadful implications.

## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

John Nicholson and the War.

SIR,—Twenty-four years ago (in 1891) I paid my first visit to India and to Delhi, and in the latter city had a curious and interesting experience connected with Brigadier-General John Nicholson, the great Mutiny hero. It was on the occasion of the visit of the present Czar (then Czarevitch) and his cousin, Prince George of Greece, to the famous city, now the capital of India. I was strolling alone through the Government bungalow, known as Ludlow Castle in Mutiny days, and was immensely impressed by the only picture in the dining-room, a portrait of a man about thirty-five, in the dress of some forty years previous to my visit. The picture was flat, inartistic, and even the face had been so badly painted that it conveyed no special idea of strength or character, but I had a very curious sensation with regard to the picture. I felt that the man depicted was present in the room with me, looking at his own picture with me, leaning over my shoulder and wishing to make me realise that the picture gave no idea of the real man. The impression was so strong and vivid that I actually turned round expecting to find that some stranger had followed me into the room; but, of course, this was not the case. But I determined there and then not to rest until I had discovered the name of the man in the picture. That so strong an influence should emanate from so poor a picture of an apparently commonplace subject seemed very extraordinary, until, after a lengthy search, I discovered that the haunting picture was a portrait of Brigadier-General Nicholson. I have felt ever since that I came into actual contact with him that evening, for with the inner ear I distinctly heard him say, "I am not there, in that stupid old frame. I am *here*, close by you—behind your shoulder. I am looking at it with you."

Years have passed since then, and although the keen impression of that episode has never faded from my mind, I have never had the smallest communication from him, either when alone or with a medium, until a few days ago, when he desired me to take a very interesting communication which shows that he is as strong and unique a personality and as great a "concentrating centre" as in the days when the natives of India worshipped him as a god, saying that no mortal could have done such splendid deeds or have possessed such magnificent gifts as he. I can only quote briefly from this long message just received. He refers to our meeting at Delhi in 1891, remarking upon the curious fact that the real reason for that meeting, to which he was "irresistibly drawn," is only now apparent for the first time. He says that he has always been a great concentrating centre of forces (hence his influence over the natives of India,



who have ever been susceptible to psychical laws), and suggests that one or two friends might, with me, form a negative to his positive, making a battery through which his immense concentrating force could be conveyed and made to bear upon present conditions. He speaks rather severely about my "allowing my hyper-sensitive nature to take on all the wisps and straws of psychical elements floating about and thus depriving myself of the power necessary to do the work appointed for me, reminding me that those who have received much are rightly expected to give out much.

He goes on to say very pertinently, "What should I have done had I gone on doubting and wondering and fearing to trust my instincts which told me I had a work to do in India in spite of my comparative youth. It was quite as difficult for me to believe this as for you, only I didn't stop, questioning all these things. I just went ahead, and so must you. Don't worry about results. That is none of your business. Just do what I tell you." He then gives me a few simple rules for collaborating with him on the psychic plane. Later on he has some interesting remarks to make about Queen Elizabeth in connection with the war. "It is uncommonly like her Armada, and it was her courage and pluck, as well as her famous sailors, which won that day by refusing to give in to doubts and fears. It was given to them according to their faith. That storm was no accident. It was the direct and absolutely scientific answer to her 'pull' on the Divine Powers through her faith and the faith of her sailors. All the miracles, as you call them, in this war have been simply answers of the same kind to the same 'pull' amongst one or more faithful souls who have asked—*nothing doubting*—that some such apparent miracle should be wrought. We are all watching and praying over here and are overjoyed when we can see a 'light' that can be approached. Think of the link made in Delhi twenty-four years ago and worked for the first time to-day."

Here his communication ends. I should like to add a few words of my own. If a sufficiently strong faith can remove mountains, I suppose faith can concentrate the elements for a storm when such faith is sufficient in quantity and in quality. But we need to remember that the casting vote remains always with the Higher Powers—with God, as we used to call Him in the dear old days. All the faith of all the high concentration centres in the universe are not going to prosper in the long run the unrighteous cause, and this I think answers the rather confused remarks of your correspondent, D. Rogers. It would, as he truly points out, be childish to suppose that God can be cajoled by any amount of prayers or faith into "making favourites," as the children call it. It is the righteous cause which always must conquer in the end—not the cause of the blasphemer who takes God's name in vain whilst doing the work of the Devil, and who demands not only a "place in the sun," but the whole sun, moon and stars of this and every other possible universe. These are the dreams of a madman. It is not even the "big battalions" that invariably conquer. History has reminded us of this truth over and over again. It is Right that is bound to conquer in the long run simply because Right is Might raised to its highest conceivable power; whereas Might, minus Right, is a showy but miserable impostor, whose tinsel crown and feeble sword must some day fall into the dustbin of the ages.

We have no reason to suppose that British soldiers have monopolised visions and psychical episodes on the field of battle. I have never heard any such claim put forward. But we have every reason to suppose that such visions will come to the pure in heart who can thus "see God" and the angels of the Lord who encamp about them that fear Him. I cannot understand why D. Rogers should object to this text, which simply asserts a scientific fact. No nationality is mentioned; but if he supposes that St. George or St. Michael or any other Saint is going to help and encourage blasphemous savages to still more blasphemous and savage actions, he will find some day that he has made the mistake of his life.—Yours, &c.,

E. KATHARINE BATES.

Lyceum Club.  
May 24th, 1915.

## SOCIETY WORK ON SUNDAY,

*Prospective Notices, not exceeding twenty-four words, to reports if accompanied by stamps to the Editor.*

MARYLEBONE SPIRITUALIST ASSOCIATION. Lower Seymour-street, W.—Mrs. Mary Davies gave a useful and opportune address entitled "Spiritualism scriptural and not Unchristian." Mr. W. T. C. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke-water, W.—Trance addresses and clairvoyance, evening, by Miss Florence Morse. For next week see front page.—W. B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, W.—Mrs. Fairclough-Smith gave a very inspirational address in the morning and answered questions in the evening. For next Sunday see front page.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100).—Mr. G. Prior gave address. Sunday next, at 7, Mr. of Luton, will speak on "Spiritualism the Comforter, clairvoyant descriptions.

WOOLWICH AND PLUMSTEAD.—In the absence of Mrs. Mr. Wallis gave address on "Peace"; also psychometrists, ult., Mrs. George, address and clairvoyance. Sunday 3 p.m., Lyceum; 7, Mr. H. Wright, flower service; 8.30 circle. Wednesday, Lyceum Concert.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mrs. M. H. Wallis gave excellent addresses and clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m. Thomson Nevin (late President "Scottish Mediums' Union") addresses and clairvoyance; Lyceum, 3 p.m.; public circle, 8 p.m., also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDMILL HALL).—Addresses and clairvoyance by Mr. Percy Schol. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Mary Davies addresses and clairvoyance. Tuesdays, 3 and 8 p.m., Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, Mr. and Mrs. Roberts conducted the meeting; evening, Mr. G. R. Symons gave an impressive address on "Power." Sunday next, 11.15 a.m., Mr. McKie; 7 p.m., Mrs. S. Fielder, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45 p.m., members only.—N. R.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Morning, Mrs. Turner spoke on "Renunciation"; evening, Mr. Robert King gave interesting address on "Death and the War." Sunday next, 11 a.m., vice-presidents; 7 p.m., Mrs. Alice Jamrach, address and clairvoyance. Thursday, at 8, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Miss Graeter on "Spiritual Healing." Evening, uplifting address by Mr. W. E. Long. Sunday next, 11 a.m., Mrs. Ball, address and personal messages; 6.30 p.m., Mr. G. T. Brown, address on "The Spirit of Truth"; clairvoyance by Mrs. Hadley.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, circle conducted by Mr. Ashley; evening, good address by Mr. F. J. Miles on "Does Death End All?" followed by practical demonstrations of healing. 27th ult., Mrs. Beatrice Moore's successful circle. Sunday next, at 11.30 a.m., circle; 7 p.m., Mrs. Peeling, address and clairvoyance. Thursday, Mr. H. Wright, address and clairvoyance. 15th, at 8 p.m., circle.—S.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Alderman D. J. Davis's interesting address on "Freedom" was much appreciated. He afterwards answered questions submitted by the audience, the contention being that man is absolutely free in one thing only, "choice between good and evil," upon which his ascension or declension entirely depends. Sunday next, Mr. G. Prior, address.—W. H. S.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mr. Beavers; evening, Mr. E. W. Beard spoke on "Some Points in Spiritualism" and "Psychic Experiences." 27th ult., Mrs. Alice Jamrach gave able answers to questions, followed by clairvoyant descriptions. Sunday next, 11.30 a.m., Mr. Richards; 7 p.m., Mr. A. C. Scott. 10th, 8.15, public circle. 12th, at 8 p.m., and 13th, at 11.30 and 7, Mr. G. F. Douglas (Northampton).—T. G. B.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened a discussion on "The Supernatural in Religion"; evening, Mrs. Alice de Beaurepaire spoke inspirationally on "Early Experiences in the Life Beyond," and gave descriptions. 26th, address "On the Word" and descriptions by Mrs. Brownjohn. Sunday next, 11.15 a.m., séance, doors closed 11.20; 3 p.m., Lyceum; 7 p.m., Alderman D. J. Davis. Wednesday, Miss Evelina Peeling. 13th, Mr. G. R. Symons.—J. F.



NORWOOD AND ANERLEY.—Trance addresses and clairvoyance every Sunday evening at 7.30 p.m.—4, Wheathill-road, Anerley. One minute from tram.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Mr. Connor led a discussion on "Investigation"; afternoon, Lyceum; evening, Mrs. Clempson delivered a trance address on "Life's Philosophy," followed by splendid tests in clairvoyance. 3rd, open circle, well attended. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Miss Violet Burton. 9th, Mrs. Marriott. 10th, Mrs. Orlowski. 13th, Mr. and Mrs. Hayward. 17th, Mrs. Neville.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Mrs. Mitchell gave an address, "One Shepherd, One Fold." Master Edgar Donohue presided.—J. W. M.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Address by Mr. D. Hartley. 27th ult., address by Mr. A. G. Newton, clairvoyance by Mrs. L. Harvey.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Inspirational address by Mrs. Bewick, of Cardiff, followed by clairvoyance.—W. G.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. Aaron Wilkinson gave addresses and descriptions, morning and evening.—H. E.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 25th and 27th ult., the same, by Mrs. Stair.

TOTTENHAM.—684, HIGH ROAD.—Mr. A. H. Sarfas delivered an address on "The World's Need," and afterwards gave clairvoyant descriptions.—N. D.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish. Clairvoyant descriptions by Mrs. Letheren.—E. F.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Annie Boddington gave an address followed by clairvoyant descriptions.—W. P. C.

TORQUAY.—Inspirational address by Mr. H. E. Williams on "Life and Death," followed by clairvoyance. 27th ult., address and clairvoyance by Mrs. Thistleton.—R. T.

FULHAM.—12, LETTICE-STREET, MUNSTER-ROAD.—Mr. Fielder spoke on "Death Confronted," and Mrs. Batts gave clairvoyant descriptions.—H. C.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Lund's addresses, "Incidents from Ramsay's Psychical Research" and Acts ii, verse 3, were much appreciated. Mrs. Lund gave good clairvoyance.—C. A. B.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting inspirational address by Mr. Harold Carpenter. 26th ult., address and psychometry by Mrs. Peeling.—E. M.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Mrs. Gale gave an address on "Daniel's Faith in God." Clairvoyance by Mrs. Short. Soloist, Miss Endicott.—E. E.

SOUTHPORT.—HAWKSHED HALL.—Mr. E. Pilkington spoke on "Personal Psychic Reminiscences" and "Social Problems." Clairvoyance by Mesdames Scholes, Wood, Newton, and Mr. Pilkington. A meeting was also held on Monday.—E. B.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONG ROADS.—Morning, healing service, conducted by Mr. B. W. Stevenson; afternoon, Lyceum; evening, address, "Where are the Dead?" followed by clairvoyance, by Mrs. Neville. Anthem by the choir.—S. F.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. Horace Leaf spoke in the morning on "Results of Personal Investigations" and in the evening on "Spiritualism and Religion" and gave good clairvoyant descriptions. 26th, address by Mr. Abbott, descriptions by Mrs. Gutteridge. 29th and 31st, Mr. Leaf gave successful descriptions.—J. McF.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. Taylor Woodall (Walsall) spoke at both services, giving a stirring address in the evening on "Seek first the Kingdom of God." The clairvoyance at each service was very successful. 31st ult., Mrs. Woodall again conducted two meetings; good audiences.—T. A.

READING.—SPIRITUAL MISSION, BLAUGRAVE-STREET.—Addresses by Mr. H. Mundy, of Bournemouth. Morning subject, "The Message of Spiritualism." Evening, "The Changeable and the Unchangeable"; also clairvoyant descriptions. Whit Monday, 7.30 p.m., well-attended social meeting. At the close, Surgeon Ranking, R.N., gave clairvoyant descriptions, nearly all recognised.—H. A. N.

SOUTHEND.—The Southend and Westcliff Spiritualist Association held their annual general meeting on May 19th, all officers being present. Owing to the severe financial pressure due to the war, the accounts for 1914 show a deficit of £11 odd. We regret that the President (Mr. Rundle), whose efforts to promulgate the Spiritualist movement we all appreciate, has to bear the brunt, as in former years. The Association would have been self-supporting but for the forced withdrawal of certain prominent members' subscriptions. The late treasurer, Mrs. Smith, who contributed most liberally, has resigned owing to a removal from the district. Mrs. Fulcher was unanimously voted as her successor. The members' fees and privileges were re-organised, several new members being made.—C. A. B.

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out at poor Bush for a blasphemer and a devil-monger, and  
would do better to consider of whither he is going than whence  
he is come; she having been taught, it seems, by her uncle, the  
Rural Dean, that all spiring be black magick, and will give me  
noe rest till I have sworn to burn the book. Which, for mine  
ease, I said I would; but did privily resolve to keep it for Sister  
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" 6.30 p.m.—Who are the Blind Leaders of the Blind?
- JUNE 27th, 11 a.m.—How did Jesus of Nazareth Heal?  
" 3 p.m.—How to Learn the Angel Language.  
" 6.30 p.m.—Do the Churches Teach the Truth? What is Truth?
- JULY 4th, 11 a.m.—Is it the Will of "Our" Father to Heal Us?  
" 3 p.m.—"Evil Spirit Messengers." How Shall We Know Them?  
" 6.30 p.m.—Must one be Sick to Pass Out of His Robe of Flesh and Blood?
- JULY 11th, 11 a.m.—What Must I Do to be Healed?  
" 3 p.m.—"Spirit Gifts" on the Market.  
" 6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?
- JULY 18th, 11 a.m.—No Change in Our Father's Laws.  
" 3 p.m.—The "Curse" of the Trading in Gifts.  
" 6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.
- JULY 25th, 11 a.m.—The Power of the Spirit.  
" 3 p.m.—Spirit, Soul and Body.  
" 6.30 p.m.—What is Hell or Heaven? And Who Makes Them, and How?
- AUG. 1st, 11 a.m.—The Christ that Heals.  
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## CONTENTS

Notes by the Way.....	277
The Psychic Telegraph.....	278
The Reinforcements of the Dead.....	279
The Miracles of Prayer.....	279
The Scientific Investigation of Physical Phenomena.....	280
The Mediumship of Mrs. Roberts Johnson.....	281
A Generation Ago.....	281
A Plant Emblem.....	282
The Darwinian Illusion.....	282
Spiritualism and the Problems raised by the War.....	283
California News: The Panama Pacific Exposition.....	284
Kindness to the Dead.....	285
Spiritualists' National Union.....	285
Sidelights.....	286
Spiritual Armament.....	286
The Origin of the Soul.....	287

## NOTES BY THE WAY.

It will be remembered that in his address to the London Spiritualist Alliance at the Salon of the Royal Society of British Artists in April last, the Rev. J. Tyssul Davis referred to Mr. Maurice Hewlett's statements regarding the fairies (dryads and oreads) he claimed to have seen. Our Californian correspondent, Mr. A. K. Venning, sends us a letter on the subject, with special reference to Mr. Hewlett's astonishing book, "The Lore of Proserpine," which contains stories of fairies and other ethereal folk, given in a way that suggests they are narratives of fact. Mr. Venning remarks that he preserves an open mind on the subject, although he was informed by a spirit communicator whom he has found to be reliable that there are no such beings as elementals, Nature spirits, &c. He then refers to Maurice Hewlett's remarkable story concerning the young cyclist who, while riding in one of the Southern counties (we think Wiltshire), discovered a wounded fairy and carried her home, where he kept her for some months. She was visible to him, his infant daughter and the dog, but quite unseen by his wife and other persons. We read the book some time ago and, although Mr. Hewlett gives his stories the air of being statements of fact, some of them at least struck us as being romances cleverly designed to simulate reality by the aid of names, dates and other apparently evidential touches. Nevertheless we find the idea that the book is a true record is prevalent in many quarters.

We have certainly met educated persons who, like Mr. Hewlett and other writers, claim to have seen fairies, without, however, contending that what they saw had any objective existence. "They may be beings on another line of evolution," it was suggested by one seer. The investigator of fairy lore, however, must proceed with care. Some time ago we heard a story of a leprechaun—an Irish fairy—which had been caught and kept in a cage. The narrators cited it as a fact on the authority of a well-known writer on fairy literature. The explanation given to us by a distinguished Irish poet and dramatist was disillusionising. It seemed that some English tourists visiting an Irish farmer were told by him of a leprechaun which he had himself beheld. He added that he wished he could have caught it and put it in a cage. His broad Irish dialect led to a misunderstanding. The visitors thought he said he had actually caught and caged it. And that is how the story got abroad! One thing some of our inquirers into psychic subjects seem to overlook is the creative faculty of the human spirit. There are many things in heaven and earth visible to seers which have

their dwelling-place only in the minds of the seers themselves, having no actual independent existence. They are bodied forth from airy nothing, like the visions of the poet. Related indiscriminately, they are taken by the non critical to be statements of fact, and regarded by the sceptical, on the other hand, as superstitious fancies. They are neither. They belong to a realm of their own—that of the creative imagination.

\* \* \* \*

"A Star Astray," by Hylda Rhodes (Mrs. C. E. Ball), is a novel remarkable as much for its realism as for its psychic interest, which latter feature, of course, gives to a notice of it in these columns the necessary appropriateness. The heroine, Ivy Hebden, is a girl born into utterly uncongenial surroundings, with ideas and ideals foreign to the rest of the family—she is "a star astray." Her gradual advance to a more congenial environment, and the people through whom she is able to achieve her true destiny, are described with a graphic pen. "Gentleman John" is a strongly-drawn and sympathetic character. He is a deformed man, but his deformity leads him to seek the deeper wisdom, and his influence on the heroine is of a kind to be reflected also on a reader receptive to high thought. The child Davie Kirk is another character to excite interest, especially amongst those with experience of psychic gifts and the cruel misunderstanding to which they lead in unintelligent minds. The poor boy is a born seer, and is frequently chastised by his father, presumably to bring him to a better mind! The lad's visions and his uncanny knowledge are, of course, attributed by his obtuse parent to a perverse imagination. It is "Gentleman John" who discovers that the queer child is possessed of a sixth sense, which gives him a superiority over the normally clever people. The book is published by Hodder and Stoughton (price 6s.).

\* \* \* \*

On another page appears a series of anecdotes related by Hudson Tuttle in his "Psychic Science," illustrating in a graphic way the reality of answers to prayer. It will be observed that some of the stories given deal with material wants materially supplied. Those are examples which will appeal forcibly to the practical mind, although so far as we have observed the greater number of prayer's "miracles" relate to answers to petitions on behalf of others, as instanced in the famous case of Müller's Orphanages. We have, nevertheless, heard it said that a man may gain anything by prayer provided that he prays with sufficient strength, and are told from time to time of instances of answered prayers and of events which seem to point clearly to the results of unseen direction of some particular life. Those who have such experiences should, as far as possible, give them to the world, preferably over their own names. Carlyle's mandate, "Produce, produce!" is not more urgent than the injunction, "Testify, testify," which comes from those who would have the world roused to the reality of that other world by which it is attended. We would have preferred more living and recent instances than



those which Hudson Tuttle sets forth, cogent as some of them are. But their appearance may serve to start a train of testimony amongst those who can speak from present-day experience.

\* \* \* \* \*

Prayer, like the future life, is not at all a theological question, although it may, and indeed should always, be associated with reverence and aspiration. Testimony to its efficacy cannot but result in good, when so many, under the stress of the calamities of to-day, find themselves adrift in an apparently disordered world. Even the mere study of something unconnected with "the purple testament of bleeding war" is a relief; but examples of the power of prayer may in many cases revive a faith grown faint, and set up new lines of thought and action. It would be a boon to many if they could be made to realise that prayer may liberate forces as real in their nature as any shrapnel bullet or high explosive shell. Let us have examples of spirit in action, especially on its own planes, where its results are harmonious and beneficent. The less we try to drag it down to base ends the better for us—as anyone who looks round the world to-day with clear perception will be able to testify.

\* \* \* \* \*

In the van of progress ever march the dreamers, seers and visionaries—the scouts and pioneers in life's regions uncharted—for "where there is no vision the people perish." The unanimity with which the agonies attending the present crisis have been proclaimed as being the birth-throes of a new spiritual era is indeed remarkable, but Mr. Tudor-Pole in "The Great War—Some Deeper Issues" (G. Bell & Son), asserts that the victory is already decided so far as the "etheric" struggle is concerned. "So far as I can tell," he says, "the first explosion of mysterious warfare which took place in 'high places' . . . is not only subdued, but these 'high places' are now again in a peaceful and harmonious state. The powers of spiritual wickedness, having been ejected, have descended towards lower states of evolution, and will continue their descent until ultimate destruction overtakes them." The whole book is well worth consideration, for besides an essay upon the war and a section of "Leaves from the Notebook of a Visionary," it contains an article, "The Passing of Major P.," reprinted from "The Quest," which is an interesting record of telepathic impression.

#### THE ENEMY WITHIN.

We constantly hear it said that this war is a war against a false idea, an evil spirit of militarism; a war of right against might. . . . But, if this be true, then it means that we are pledged to fight against this same spirit wherever we find it, and that may be where we least suspected it—in ourselves. It means that we are pledged to fight against every triumph of might over right in the social life of our country, and to fight that fight to a finish at whatever cost. It means that we have entered upon an arduous campaign from which there is no turning back, with a foe to whom defeat even in this tremendous European war would not be the final blow. And it means that, whether or not in certain phases of the warfare material force is a necessary adjunct we are committed to wage this spiritual warfare with spiritual weapons, and weapons we scarcely know how to wield because we have done so little real fighting and been willing for so little real training. We are very raw recruits indeed.

From "Amor Vincit Omnia," by LILIAN STEVENSON.

IN venomous natures something may be amiable, poisons afford anti-poisons; nothing is totally or altogether uselessly bad.—SIR THOMAS BROWNE.

#### THE PSYCHIC TELEGRAPH.

##### MORE MESSAGES AND SOME SUGGESTIONS.

From a bundle of radiograms forwarded by Mr. Wilson, who states that his "New Wave Detector" has been repaired and is again active, we take for this week's issue, by reason of their general interest, the following communications. It will be seen that they have a personal application, and it may make the first message clearer if we say that it apparently refers to a conversation which we had with Mr. Wilson some time ago, when he expressed the view that his invention should be made of the most solid practical value, an opinion in regard to which we held certain reservations, feeling that the uses of such an instrument should be as far as possible placed on a level other than that of the purely utilitarian. The message itself will make the point clearer. The second message takes Mr. Wilson to task; but as he is willing that it should be published we give it, leaving our readers to draw their own conclusions.

Mr. Wilson has handed us also messages to Arthur Haines from "R. L. H." (No. 80); to James R. Fenner from "Lily" (81); to E. Symes from "Jimmy Symes" (82). None of these names are known to us. The messages are of a private character, so that for the present we hesitate to publish them.

June 2nd, 11.10 p.m. (No. 88.)

"We assume from what [the Editor of LIGHT] thought that this attitude as to practical matters emanated from you. We cannot be certain. We cannot read the mind of a person who disbelieves our existence . . . yourself . . . for that you have made plain to many. This, however, is not the point; the only [thing] that matters is the furtherance of the cause. We do not entirely disapprove of your attitude as to the desirability of dealing in our messages with mundane affairs, because we recognise that the time has come when these things must become patent to the world, which will never take place to the fullest extent so long as we are content to remain in the old accustomed groove of psychic thought. We are aware that the people at large demand something more practical than beautiful thoughts and kindly words of consolation. We cannot, however, agree that all that is not of hard practical value should be excluded. Already consolation to some little measure has come to many by the messages. Why should others be deprived? No, let these things be (if unhappily they must be at all) in their just proportion, for at best these worldly values are most sordid. Yet perhaps to you and many others they are all in all. . . . Well, Ferdinand von Harrach will see to it. . . . B.

" . . . From Marion Wrottesley. . . . Oh, I think this is all lamentable. I believe that if there was such a thing as a golden key to heaven you would melt it down for its value. If only some woman in the world would protest against this sinking of the good and beautiful for the practical and useful! Oh yes, my friend, I know you are not thinking how much good this wonderful thing can do, but how much valuable knowledge you can drive it to give you, and, believe me, I grieve . . . for you. . . ."

"N. G. S." writes:—

In my last letter on this subject I questioned the probability of a "psychoplasmic pulse" masquerading as an etheric wave, arguing from the working of the New Wave Detector that the medium had possibly been eliminated. I wish now to draw attention to a feature of some of the messages which seems to point to a different conclusion. If you turn to No. 51 (May 29th) you will find these incoherencies: "Tch . . . Tch . . . Tch . . . Oh! why are your names so long! . . . Tch . . . Tch . . ." Now turn to No. 58 (May 22nd): "There is someone here wishing to communicate, who is called Elodei. For myself I speak [English?] very little, and my strength for this is not much. Try to send Ivan Ivanovitch." (I have altered the order of words slightly, to make them more intelligible.)

Of these two radiograms the first shows clearly an abortive attempt to transmit a difficult name beginning with (or containing) the letters "Tch." The words "Oh! why are your names so long!" is a despairing cry not meant to be transmitted at all. The second, I think you will agree, is addressed to two different people, the first sentence being meant for Mr. Wilson, the second doubtful, the third certainly not. It is spoken to a spirit standing by.

From these facts we find that the following are all equally



## THE MIRACLES OF PRAYER.

The case of Henry Young Stilling has become a text in most orthodox books on the subject of prayer. He was a physician in the Court of the Grand Duke of Baden, the intimate friend of Goethe, who, impressed with his remarkable experiences, urged him to write an account of his life.

Stilling desired to study medicine at a university, and in answer to prayer to know which he should choose was directed to Strasburg. In order to attend that school he required a thousand dollars, and he had only forty-six; yet with this he started on his journey, freely relying on heavenly aid. On reaching Frankfort, he had only a dollar left. He made his case known by prayer. Walking along the street he met a merchant, who, learning his purpose of attending the university, asked where the money was to come from. Stilling replied that he had only one dollar, but his Heavenly Father was rich and would provide for him. "Well, I am one of your Father's stewards," said the merchant, and handed him thirty-three dollars. Settled at Strasburg, his fee to the lectures became due, and must be paid by Thursday evening, or his name stricken from the roll. He spent the day in prayer, and at five o'clock nothing had come. His anxiety became unbearable, when a knock was heard at his door, and his landlord entered and inquired how he liked the room, and if he had money. "No, I have no money," cried Stilling, in despair. "I see how it is," replied the landlord; "God has sent me to help you," and handed him forty dollars. Stilling threw himself on the floor and thanked God, while the tears rained from his eyes. His whole life's experience was of a like character. He prayed constantly to God, and at the last moment his necessities were supplied.

How difficult it is to suppose that God interested Himself especially in one of thousands of students, overlooking the others, equally poor and needy, and as earnest in their efforts! How easy to suppose that an angel friend, foreseeing the great capabilities of Stilling, interested himself, and by influencing this or that mind smoothed the way, and furnished the means he imperatively needed. It will be remarked that at no time were his necessities exceeded. No one gave him lavishly, or more than sufficed for his urgent needs.

The Rev. H. Bushnell, in his "Nature and the Supernatural," refers to an interesting incident he learned on his visit to California. A medical man had hired a house of one room, in a new trading town established the previous year, agreeing to give a rent of ten dollars a month. When the pay-day came he had nothing to meet the demand, nor could he see whence the money was to come. Consulting with his wife, they agreed that prayer, so often tried, was their only hope. They went accordingly to prayer, and found assurance that their want would be supplied.

When the morning came the money did not. The rent-owner made his appearance earlier than usual. As he entered the door their hearts began to sink, whispering that now, for once, their prayer had failed. But before the demand was made, a neighbour came and called out the untimely visitor, engaging him in conversation a few minutes at the door. Meanwhile, a stranger came in, saying, "Doctor, I owe you ten dollars for attending me in a fever, and here is the money." He could not remember either the man or the service, but was willing to be convinced, and had the money when the rent-owner again entered. The same explanation applies here as to the preceding.

The following indicates not an answer to the prayer, but a direct communication. It is related by Dr. Wilson, of Philadelphia:—

The packet ship, "Albion," full of passengers from America, was wrecked on the coast of Ireland, and the news was that all on board had perished. A minister near Philadelphia, reading a list of the lost, found the name of one of the members of his congregation, and went immediately to inform the wife of the sad fact. She had been earnestly praying during the voyage of her husband, and had received assurance of his safety amid great danger. Hence, to the astonishment of her pastor, after he had informed her of the shipwreck, and showed her the list of names of those who were lost, she told him that it was a mistake, that her husband had been in extreme peril, but was not dead.

transmitted: (a) a normal message; (b) words spoken casually in spirit-land; (c) a "despairing cry" or thought. This transmission of casual speech was characteristic of the early dialogues between Amen-rā-mes and Him of Tehuti when no instrument was being used. The transmission of stray (or subconscious) thoughts (c) is characteristic of experimental telepathy. The incoherence of the first radiogram and the complaint of insufficient strength in the second suggest the need of a great effort of concentration, which was also claimed by Amen-rā-mes.

Thus we see that deliberate and designed communications are mixed up with flotsam and jetsam of word and thought—and all expressed in the Morse code. I wish to know, therefore, if spirits speak to each other, or think within themselves—in the Morse code! Or does Mr. Wilson, receiving these various thought-waves telepathically, convert them, in his subliminal mind, into those "new" waves, whatever they be, which cause the sounds (in the Morse code) which he so patiently interprets? Is this the reason why "Belfast," with Mr. Wilson's mind full of war news, came out as "Belfort"?

I conclude, on the present evidence, that the radiograms come to us from the astral plane, and are part of a concerted attempt to provide a mechanical mode of communication without transmission through a medium; but that, none the less, whatever Mr. Wilson thinks and whatever the spirits may think, a medium is necessary, and Mr. Wilson is that medium. The working of the instrument is a problem still unexplored, but this experiment might be worth trying: let someone take charge who is ignorant of the Morse code, and write down dots and dashes as he hears them. We might then, perhaps, learn if a medium is required, or not, for the conversion of spirit-thoughts into radiograms.

We may add that the name Elodei (or Elodee) in the message referred to by "N. G. S." has been recognised as that of the departed wife of a gentleman who has already received messages from Mr. Wilson. It is really "Elodee." Beyond the reference quoted no message has been received in this name.

## THE REINFORCEMENTS OF THE DEAD.

[A correspondent calls our attention to the recent poem, "Les Renforts de la Mort," by Emile Cammaerts, the Belgian poet, and asks that we shall give a translation of it. Some of our readers may not agree with its general sentiment—that is the poet's affair—but we have put it into English stanzas for the benefit of those who may not have read it.]

There goes an army silent, strange,  
Upon its viewless way—  
A host of shadowy forms that haunt  
Our memories night and day.

No drums betoken its approach,  
Nor any trumpets blow,  
And when our ranks are stricken down  
Its numbers larger grow.

Women and children march in it—  
A march that never tires;  
Its generals are prattling babes,  
Its privates grey-haired sires.

It fights a battle of its own—  
No gun nor sword it wields,  
Ignoring all the modes and rules  
Of earthly battle-fields.

Our sufferings bring it newer strength;  
By our defeats it gains;  
It brings us glory as it fights  
That never fades or wanes.

It goes unharmed by shot and shell,  
It mocks the flashing blade,  
And stronger after every fight  
Its forces are arrayed.

It is the Army of our Dead,  
Slain by the foeman's hand,  
Whose mute battalions reinforce  
The soldiers of our land.

Put love into the world and Heaven with all its beauties and glories becomes a reality.—RALPH WALDO TRINE.



When the next tidings were received it proved that her husband was among the passengers, and had been in great peril, but that he had escaped, and was the only one saved.

There could be no connection between the wife's prayer and the safety of her husband, but the state of mind induced by prayer allowed her to receive the message of his safety.

The celebrated artist, Washington Allston, refined and sensitive to a fault, had at first to struggle with great difficulties and endure the pinchings of poverty. At one time he was reduced to the want of even a loaf of bread for himself and his wife. In despair he locked himself in his studio and earnestly prayed for assistance. While thus engaged there was a knock at the door; he opened it and a stranger appeared, who inquired if the artist still possessed the beautiful painting, "The Angel Uriel." Mr. Allston drew it from a corner and brushed off the dust. The stranger said he had greatly admired it when it was on exhibition, and inquired the price. The artist replied that as no one seemed to appreciate it he had ceased to offer it. "Will four hundred pounds purchase?" said the stranger. "I never dared ask one-half of that." "Then it is mine," exclaimed the visitor, who explained that he was the Marquis of Stafford, leaving the artist overwhelmed with gratitude.

Where the answer to prayer follows so directly the appeal, we may suppose that the intensity of thought may affect directly the individual who responds. Thus, when Allston was so despairing, his thoughts would go widely forth, and the Marquis of Stafford, having seen the painting, and desiring it, might have the thought of it reawakened, and be thereby drawn at the special time to the artist's studio. Of course, the case is also open to the direct intervention of angelic messengers, for all this class of facts intimately blend, and are controlled by the same general laws, and it is difficult to determine to which of the two causes they should be referred. The door that admits angelic beings makes the influence of thought waves also possible.

The cure of Melancthon by the prayers of Luther is well known to the students of the Reformation. The former had been given over to die, when Luther rushed to the deathbed of his loved friend with tears and exclamations of agony. Melancthon was aroused and said: "Oh, Luther, is this you? Why do you not let me depart in peace?" "We can't spare you yet, Philip," was Luther's answer. Then he bowed down for a long hour in prayer, until he felt he had been answered. Then he took the hand of Melancthon, who said, "Dear Luther, why do you not let me depart in peace?" "No, no, Philip, we cannot spare you from the field of labour," and added, "Philip, take this soup, or I will excommunicate you." Melancthon took the soup, began to revive, and lived many years to assist the sturdy reformer with his facile pen. Luther went home and told his wife in joyous triumph that "God gave me my brother Melancthon in direct answer to prayer."

Now, such a cure would be called faith cure, or magnetic healing. The state of feeling induced by long and fervent prayer was the source of magnetic power, and therein, and not through the direct intervention of God, was the prayer answered.

Bishop Bowman gives the following account of the unexpected recovery of Bishop Simpson when he was supposed to be dying:—

I remember once, when there was a conference at Mount Vernon, Ohio, at which I was present, Bishop James was presiding one afternoon, and after reading a despatch saying that Bishop Simpson was dying in Pittsburg, asked that the conference unite in prayer, that his life might be saved. We knelt, and Taylor, the great street-preacher, led. After the first few sentences, in which I joined with my whole heart, my mind seemed to be at ease, and I did not pay much attention to the rest of the prayer only to notice its beauty. When we arose from our knees, I turned to a brother and said, "Bishop Simpson will not die; I feel it." He assured me that he had received the same impression. The word was passed round, and over thirty ministers present said they had the same feeling. I took my book and made a note of the hour and circumstance. Several months afterwards I met Bishop Simpson, and asked him what he did to recover his health. He did not know, but the physician said it was a miracle. He said that one afternoon, when at the point of death, the doctor left him, saying that he should be left alone (by the doctor) for half an hour. At the end of that time the doctor returned, and noticed a great change. He was startled, and asked the family what had been done, and they replied, "Nothing at all." That half-hour, I find, by making allowance

for difference of localities, was just the time we were praying for him at Mount Vernon. From that time on he has steadily improved, and has lived to bless the Church and humanity.

—From "Psychic Science," by HUDSON TUTTLE.

## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### I.—EXPLANATORY.

I have recently commenced a series of experiments having for their ultimate object the discovery of the composition of psychoplasm, the emanation which surrounds the medium and sitters, and which is the invisible link that transmits the forces resulting in physical phenomena. I am carrying out these investigations from time to time as opportunity permits, and, with the concurrence of the editor, I propose to publish the results in *LIGHT* as I go along. My reason for not waiting until the conclusion of the investigation is that I may receive from interested readers some degree of help—useful hints from observations they may make at sésances. I therefore invite anyone who may come across any unusual phenomena connected with physical manifestations, such as the effect of varying kinds and degrees of light, effects due to different chemical substances placed in the psychoplasmic field, electric and magnetic effects and so on, to communicate with me through the editor of this paper. I will carefully consider any such messages and put them to practical test if relative to the investigation. Of course, in research work of this kind no results of value can be predicted. We are delving into the unknown and have to take our chances. And the reader need not be surprised if the experiments to be hereafter detailed are not described in logical sequence—the kind of sequence that is possible when all the material is at hand and results gathered together. Furthermore, much as I would like to concentrate on psychical research, I cannot do so at present. I intend, however, to be as thorough as circumstances permit.

In this explanatory article I wish to say a little about the medium and circle, who are co-operating with me. The medium is Miss Kathleen Goligher, of Belfast, a young lady sixteen years of age. She is assisted—and powerfully assisted—by her father, brother, three sisters and brother-in-law. The circle is an ideal one inasmuch as perfect family harmony prevails, each member looking upon Spiritualism as the most solemn and religious phase of life. Needless to say, no question of money enters into consideration. The phenomena given through the medium and circle are certainly the most powerful and varied of their kind in Ireland, and I am assured by competent critics that they are not surpassed in the British Isles. The sésances are held in an uncarpeted upper room used for no other purpose. Each sitter has his own chair. Hands are joined throughout in chain formation. A red light, from a gas jet enclosed in glass, can be varied at will. All the phenomena, without exception, are produced without contact.

The variety of the raps is notable. Their intensity varies from the gentlest tap to blows such as might be produced by a sledge-hammer. There are single knocks, double knocks, treble knocks (two fast, one slow), volleys of raps, imitations of tunes and dances (the latter including the sand dance, from the kind of shuffling produced)—in fact, every kind and combination of rap it is possible to imagine. In addition, there are several specialities such as the imitation of a bouncing football (most perfect in sound-quality), imitation of a match being struck, imitations of a man walking and a horse trotting. Levitation of the table is common. A handbell is taken up and rung. A tin trumpet is waved to and fro. The reader will, therefore, recognise that from the physical point of view the range of phenomena is all that could be desired, and I wish publicly to express my thanks to the medium and circle for the opportunity they are giving me of carrying out the experiments.

SOME men are so anxious about the means of living that they leave themselves no time to live.



## THE MEDIUMSHIP OF MRS. ROBERTS JOHNSON.

## A DIRECT VOICE SEANCE.

We have before referred to the mediumship of Mrs. Roberts Johnson, concerning whom we have the following (abridged) report from a Whitley Bay correspondent:—

On the 28th ult. a successful séance was held at the house of Mrs. M—, Whitley Bay, Northumberland. There were fourteen sitters besides the medium. Three trumpets were employed, and notepaper and a pencil were placed in the centre of the circle on the floor for direct writing.

The proceedings were opened with a hymn and prayer. After a little while rappings were heard. Then a very old friend of the medium's, A—, announced his presence by producing sounds imitative of the sawing of timber, which were distinctly heard by each one present.

One of the sitters, Mr. S—, recognised the voice of his late father, who gave his full name and a message. Mr. S—'s son also spoke, giving his name through the trumpet.

Then another voice was heard, and the name given through the trumpet (H. T—) was recognised as that of a young man belonging to Whitley Bay who was killed while fighting for his country. He said, "Good evening, R—," and made a request that we should ask his mother to our next sitting. Another of the sitters, Mrs. B—, felt something strike her lightly on the head. It was the pencil and paper; on the latter a spirit friend had written a message. Mr. Duguid (the chief spirit operator at Mrs. Johnson's sittings) said it was a message from her mother, which was found to be quite correct when at the close the lights were relit. Mrs. B— also received a verbal message concerning the health of her daughter.

Another voice was heard calling through the trumpet, giving a name and asking for Mr. S. R—. The name was not known; and the speaker explained that he was Mr. R—'s guide. Mr. R— then asked, "Are you the solicitor?" to which he replied, "Yes, but I am not giving advice to-night!" which provoked laughter. This voice was very loud and distinct.

Mrs. M—, the lady at whose house the séance was held, recognised through the trumpet an uncle, J. A—, also her husband. After the singing of a favourite song of his ("In the Gloaming"), the voice remarked, "It brings back old memories."

J. R— then spoke through the trumpet to Mr. W. R—, remarking how much he enjoyed visiting the home circles. This was an ancestor of Mr. W. R— of three generations ago. "Granny P—" (Mr. W. R—'s grandmother) also spoke.

Mrs. W. R— received a reassuring message from M. W—, telling her that she was being cared for; also a voice was heard giving the name of J. A— to M. M—, adding that it was that of a spirit guide.

Mrs. R— received messages from three different spirit friends—her mother, brother, and a Dr. B—, the latter giving her advice concerning her health.

The writer (D. W. J.) of this report was much surprised and delighted to hear the voice of his father, who said he was happy and making progress.

I have only given the initials of the various names, but in each case the Christian and surname were given in full.

The meeting was a success from first to last, and our thanks are due to Mrs. Roberts Johnson and her band of spirit workers for their earnest efforts in spreading the happiness and comfort that come of knowledge of the reality of spirit return.

Mr. A. W. Brown writes:—

It gives me much pleasure to testify to the successful results of a Direct Voice séance on May 9th to which Mrs. Roberts Johnson invited a lady friend, Mrs. R—, and myself. Twelve voices manifested, ten of which were recognised, being those of relatives and friends. Proofs of the genuineness of the phenomenon were the pure Doric—the inimitable Scottish accent—in which some of my relations addressed me, and the fact that they referred to family affairs of which only I and they were cognisant. The séance lasted more than two hours, during which time

physical manifestations occurred. David Duguid, who in this life was a famous Glasgow medium, was much in evidence and I talked with him of our last meeting in Manchester, when he gave one of his painting séances, a short time before he passed over. . . . Direct Voice phenomena are so helpful and evidential, bringing comfort and happiness to us, that the wonder is that more mediums of this order have not been developed.

## SPIRIT INTERCOURSE AND SWEDENBORGIANISM.

Mr. James McKenzie, whose lectures on the Laws of Spirit Intercourse will be fresh in the minds of many of our readers, has addressed the following letter to the editor of the "New Church Magazine":—

SIR,—Allow me to acknowledge receipt of "New Church Magazine" with your kindly criticism of my recent lectures, and to express my pleasure in reading your comments, which are devoid of any bitterness.

In answer to your remarks "that all that the lecturer disclosed can be found in the teachings of Swedenborg," and that "it is to be regretted he should advocate the practice of seeking for intercourse with spirits which, as is well known, has such unhappy and disastrous effects both on body and soul," I should like to say that it has been my privilege on several occasions to speak with Swedenborg, who has revealed to me that some of his opinions and teachings while on earth have been greatly modified, especially with regard to the dangers of spirit intercourse.

Besides this fact, which may interest you, there is the hopelessly materialistic condition of the people of the present day, who fail to appreciate spirits, or a spirit-world, and if I can bring this fact to their conscious understanding I will feel I have rendered them a great service.—Yours, &c.,

J. MCKENZIE.

## A GENERATION AGO.

(FROM "LIGHT" OF JUNE 13TH, 1885.)

The od or odylie fluid permeates through, impinges on, and irradiates every atom of the human body when manifesting itself under normal conditions, either by giving elasticity, vigour and buoyancy to the whole body, or by firing the intellectual organs with bright and original thoughts, or the emotional with feelings, good or the contrary.

This grand connecting link between the spiritual and corporeal man—the od force, as it has been called by Baron von Reichenbach, its discoverer—is generated in ample volumes in the body by the natural processes of primary and secondary assimilation, the necessary chemical changes, the respiratory processes, and the other elaborations of the body. It is a force analogous to, yet different in many respects from, the other known forces of the physicists. It is not light, nor heat, nor electricity, nor magnetism, although with these it is always more or less conjoined. In crystals and the human organism it exists, and is manifested in its own pure and simple form of od. In motion it is not so rapid as that of light, but passes through solid bodies more quickly than heat. It radiates from all bodies, animal, mineral, and vegetable, in every direction, and when seen in the dark, by good sensitives, all bodies appear like transparent crystals, and all of a glow. Distance limits not its power; nor does space mark out its boundaries of action. From experiments made, it impinges a rather disagreeable warmth from the moon and the other planets of our system, but a grateful coolness from the sun and the fixed stars. Like terrestrial magnetism, it is polar in its distribution; the North Pole being negative and cold, the South positive and warm.

With regard to the body, the brain is the great source of odic irradiation, and from that focus the fluid streams to, and through, every part of the body. In the right hand the force is negative and cold, and emits a blue light from the fingers; in the left it is positive, and warm, and from the fingers a light of a red or orange colour, more or less, prevails.

This force ever tends to an equilibrium; hence disturbances in odic circulation, or its abnormal accumulation in vital organs, give rise to symptoms and pathological states adverse to those of health in its most lively forms.

—From an article on "Natural Sensitives," by Samuel Eadon, M.D., M.A. (Edin.), Ph.D.



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## A PLANT EMBLEM.

The relationship between man's human nature and his lower animal instincts may be beautifully likened to that which subsists between the stem and the root of a plant—between that part which is of the earth and that part which lifts itself above the earth. The illustration, if thoughtfully pursued, goes far towards unifying some of the misunderstanding between evolutionists and anti-evolutionists. Human nature is evolved from brute nature as the stem with its leaves and blossoms is evolved from the root; but just as the root grows downward and the stem grows upward, so the universal law of the survival of the fittest operates inversely in man as compared with its effect on animal creation. It is one and the same force in each case, but acting in different directions. With the animals the fittest to survive is the one with the most brute strength; with man, the fittest to survive is the gentle and loving, however otherwise it may seem at first sight. In each case there must be a survival of the fittest, for to suppose otherwise would be to contradict a mere truism; but the "fittest" has an opposite meaning when applied to really human nature as compared with its meaning when applied to the animals, or, what is the same thing, to the animal instincts in man. The triumph of brute strength is degrading in man: of that we have had sufficient terrible proof of late, and it may be actually as well as metaphorically spoken of as an earthly and downward principle. Man's higher nature is such that its evolution is accomplished by love and gentleness and all that from an animal point of view would seem contrary to victorious triumph in the struggle for existence, just as from a root's point of view—if we may so put it—the ascending efforts of the stem might seem retrogression rather than progress, for the root's ideal of progress is to struggle downwards in precisely the opposite direction. It is, perhaps, because the stem is so inseparably one with the root—man's human and animal nature are so intimately blended—that we are apt to be misled, and regard the root growth as our model and the triumphs of the downward efforts of brute force as "kultur."

The plant emblem is full of further significant illustrations bearing on the same subject. The new world which the above-ground portion of the plant enjoys, and which is unknown to the root, suggests the new plane of consciousness which man attains to, while still retaining the old earth-bound animal nature as the radical basis of his being. Then, too, the beauty of the coloured stem, its highly organised leaves, and flowers, and fruits, as compared with the comparatively uniform root—which, nevertheless,

has its modified counterparts of the leaves—these things, and many others are full of suggestiveness as to the allied and yet dissimilar natures of man as a spiritual being and man as a mere part of animal creation.

Thus considered, the plant gives us an object-lesson, clear according to the proportion of our insight, which affords a more lucid representation and philosophy of our relationship with the animal world than a learned lecture or treatise on evolution could convey to our minds. It shows to our very eyes the possibility, or, rather, the actuality, of the apparent paradox involved in the dictum with which we commenced—that survival of the fittest works in opposite directions in the several cases of spiritual aspiration and animal instinct.

Other botanical details expand and extend the emblem, as, for instance, the frequent modification of the stem of plants into a creeping stem, throwing out fresh rootlets downward into the ground, typifying in a forcible manner the natural tendencies of so many to yearn for the earth, and the old root state from which we have evolved, and to be out of touch with other natures which follow higher impulses and boldly ascend, careless of what their radical animal instincts may fain persuade them is the right direction for growth and development and success.

Do not these considerations of the plant emblem hint that the Preacher of old had a clearer glimpse of the mysteries of creation than we are apt to assume, when he expressed himself in words that seem to follow almost naturally after the parable of plant life is realised—"Who knoweth the spirit of man that goeth upward and the spirit of the beast that goeth downward to the earth?"

## THE DARWINIAN ILLUSION.

In that remarkable book, "Evolution and the War," by P. Chalmers Mitchell, F.R.S., D.Sc., just issued by John Murray (2s. 6d. net), we find the following passage, in which the author sums up his conclusions. It has an intimate bearing on our Leader this week which, by the way, was written before the book was received:—

Writing as a hard-shell Darwinian evolutionist, a lover of the scalpel and microscope, and of patient, empirical observation, as one who dislikes all forms of supernaturalism, and who does not shrink from the implications even of the phrase that thought is a secretion of the brain as bile is a secretion of the liver, I assert as a biological fact that the moral law is as real and as external to man as the starry vault. It has no secure seat in any single man or in any single nation. It is the work of the blood and tears of long generations of men. It is not in man inborn or innate, but is enshrined in his traditions, in his customs, in his literature and his religion. Its creation and sustenance are the crowning glory of man, and his consciousness of it puts him in a high place above the animal world. Men live and die, nations rise and fall, but the struggle of individual lives and of individual nations must be measured not by their immediate needs, but as they tend to the debasement or perfection of man's great achievement.

Let me sum up my argument. It is asserted that war is just, necessary and admirable, and that this proposition is a deduction from biology. In the words of Von Bernhardt: "Wherever we look in Nature we find that war is a fundamental law of development. This great verity which has been recognised in past ages, has been convincingly demonstrated in modern times by Charles Darwin." I hope to have succeeded in showing:—

1. That even if the struggle for existence were a scientific law, it does not necessarily apply to human affairs.
2. That modern nations are not units of the same order as the units of the animal and vegetable kingdom, from which the law of struggle for existence is a supposed inference.
3. That the struggle for existence as propounded by Charles Darwin, and as it can be followed in Nature, has no resemblance with human warfare.
4. That man is not subject to the laws of the unconscious and that his conduct is to be judged not by them but by its harmony with a real and external not-self that man has built up through the ages.



## SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

BY E. WAKE COOK.

## IV.—THE SUPERMAN.

The one constructive point in Nietzsche's destructive pseudo-philosophy is the idea of the Superman of whom we hear so much. The human race is to be transcended, as man has transcended the animals. But before going further into this question we must glance back at the religion of the future touched on in the last article. The need for a new development of Religion is crying one. In the questions raised by the war Christianity speaks with two voices. There is the aspiration of the angels for peace on earth, but the aspiration has remained unfulfilled; while Christ's statement that he came not to bring peace, but a sword, has been abundantly verified. Then we have the God of Battles of the Old, and the Prince of Peace of the New Testament; and we have such texts as "Resist not evil," which serves for the gospel of Tolstoy, and the motto of many beautiful souls. But Christ himself resisted the evil of the money-changers in the Temple with exemplary vigour. Such contradictions have split Christianity into numberless warring sects, and have infected our whole outlook. A contradiction cleaves through the whole fabric of our thought. We have our Sunday formal religion and our week-day practical religion, the religion of altruism and the religion of egoism, and these are a permanent source of hypocrisy. Altruism and egoism are both absolutely essential to our well-being, and to the divinely appointed work we have to do in the world. So the religious and ethical task of to-day is to organise the whole body of our thought with consistency and thoroughness; and we must not allow ourselves to be hampered by isolated texts, such as that quoted. Christ's teaching was admittedly incomplete; "I have many things to say unto you, but ye cannot bear them now"; and we were promised that the Spirit of Truth would be sent to teach us these things. Well, since then for two thousand years the ever-flowing fount of inspiration has been open to all open minds, and we have ample knowledge to organise our thought without the aid of Supermen or Mahatmas. We have but to read and interpret the Divine Revelations of the Principles of Nature.

Beginning with ethics, we must realise that morality is a progressive science; and that each task of humanity, each stage of progress has its own appropriate ethics. These range up from the ethic of the rough pioneering work of to-day to the Millennial morality adapted only to a higher race and more harmonious environment. We need the personal, the social, the national and the international ethics. By applying Millennial ethics to present conditions and the human beings of to-day, we are plunged into perplexity or hypocrisy. The one aim must be to work towards the higher ethic. We must not only regard the Divine Idea as it blossoms in our mind as an ideal to be attained; we must also regard Nature's own way of compelling or inducing us to carry out our tasks. If we regard only the ideal of universal peace, and turn our cannon into steam-ploughs, we should go down before more virile and less civilised races; we should be unable to take under educative tutelage the lower races, or open up their lands, and the world-purpose would be frustrated by the very best meaning people—the pacifists who are so largely responsible for this terrible war. We must take Nature as a whole as God's expression of Himself. We must reverently read the utterances of all the Christs of history; and knowing how imperfectly their words have been reported, we must read their acts also as throwing light on their words; as we have seen Christ telling us to resist not evil, while he resisted it so vigorously in the Temple. We should take the sacred books as a whole, and not particular texts, such as "Love your enemies." We may forgive them, and act generously towards them; but we can no more love them than we can love good and evil alike. God Himself is represented as punishing His enemies, those who do not His will, with appalling severity. So we ought to use our God-given senses, and all later inspirations to correct those old-world teachings which have brought

such chaos into our thought, and given us such a multiplicity of creeds, which set men quarrelling when they should be co-operating.

Having seen that the present-day task of humanity is universal organisation, as the foundation for true civilisation; and that our moral and spiritual tasks are those which form main planks in our Spiritualist platform, we are in a position to "transvalue all values," which Nietzsche with his twilight vision was not. Whatever promotes the Organisation of Mankind has Nature's benediction, as it is, in religious phrase, doing the Will of God; and whatever opposes this great work is not only wrong but ludicrously futile. We can now see the relation of the idea of the Superman to this purpose. Nietzsche, with his usual short sight, thought the production of Supermen the supreme end and purpose of existence. Whereas the Superman is latent within us, awaiting but the suitable environment to come into full manifestation, on this plane or the next; while Nietzsche's Napoleonic Superman, dominating the "herd," would arrest that general upward movement of the whole mass of humanity which should be the real aim of all social endeavour. This general upward movement would better the conditions, and the race at the same time. Hitherto we have crucified our Supermen; or as conquerors they have crucified us; or as teachers we have opposed, ridiculed or utterly neglected them. The latter is the case with our Superman Andrew Jackson Davis, who is comparatively little known or appreciated, and it will take the world from fifty to a hundred years to come abreast of him. All that is needed for the elevation of the race is to be found in his wonderful writings. He laid the foundations of the latest science of Eugenics, and laid them with far deeper insight than those who are working at this science have attained. Mr. Bernard Shaw, after all his preaching of Socialism and other 'isms, confesses that little good is possible until we can produce Nietzsche's Superman; and he proposes to produce him on the principles of the stud farm! It is such sciolists who have the public ear, while Jackson Davis, who explored both the physical and the spiritual foundations of this science years before, is unheeded and unknown. He shows us that there are three main conditions essential for the general elevation of the race: (a) The first is that a man should be rightly born, then he will not need to be "born again." This opens up the whole question of love and parentage. Our great teacher, in the second and fourth volumes of "The Great Harmonia," has thrown much light on these difficult and delicate subjects, and his views will be summarised in the concluding article. The professors of Eugenics will blunder badly if they try to introduce the principles of the stud farm into this profound matter. The best thing they can do is to correct sickly sentimentalism and introduce a little of Nietzsche's "hardness" into legislation, to prevent the unfit, such as the mentally deficient, the insane, and the diseased from propagating their kind. This matter is so serious that Alienists tell us that we shall all be mad together in a few generations if we do not stop the breeding of insane parents. It is because Nietzsche believes that Christianity fosters the preservation and the propagation of the unfit that he rages so furiously against it, as tending to the degradation of the race. There can be no doubt that mistaken kindness to the unfit may bring terrible suffering on the innocent offspring, and the sins of the fathers and mothers may adversely affect the stock for generations. This is one of the grains of truth underlying Nietzsche's monstrous perversions. He would produce fine predatory animals; we would produce grand, all-round men and women, with high mental and spiritual activities functioning in perfect bodies. A deeper understanding of the Divine essence, Love, is needed. Love grades from mere blood-love or passion, right up to the Divine; and when there is the right harmonial love between two physically fit human beings the offspring will tend to surpass the parents. These spiritual elements come not, as yet, within range of eugenics, but they are vital. (b) The second condition is perfect sanitation; the observance of the Golden Rules of Health; and more perfect education. (c) The third is the all-round improvement in the economic conditions. When this deadly war is over there will rage a milder but still a devastating war between Capital and Labour. Indeed, it rages now, when even a temporary cessation of work means death



to their heroic brothers at the front. This internecine strife will press heavily on the non-combatants, especially the wives and children. "It will rage for years, will be intensely demoralising, bring Society to the verge of chaos, and prevent us reaping the full benefits of the awful sacrifices of this Kaiser-made war. Now, as I proved some time ago in these columns in a series of articles on "Spiritualism as Social Saviour,"\* had men only carried out the teachings of the Father of Modern Spiritualism, given seventy years ago, all these troubles would have been avoided. Industrial conditions would have been elevated to harmony, without any fidgety Governmental interference or increase of officialdom. This vital matter will be touched on in the next article.

Meanwhile we as Spiritualists must remember that the real Superman is within us, awaiting the supra-conditions and environment of the next plane of our sempiternal existence, to burst into full and harmonious manifestation. Glimpses of the supernormal powers of the latent Superman within have been abundantly revealed by Modern Spiritualism. There is the quasi-omniscience of Jackson Davis, which enabled him as an uneducated youth to dictate a wonderful work showing a range of knowledge and scientific unity of principle far beyond the powers of a whole academy of scientists, philosophers, historians, theologians and social reformers. In the common experiences of the circle we have glimpses of clairvoyance, clairaudience, telepathy, telesthesia, and other phases of the latent Superman's powers, in addition to the priceless power of communicating with those gone before. While these things are ignored our philosophers are playing Hamlet without the Prince; and their systems of thought are ludicrously inadequate and out of date. These supernormal powers shine dimly through the phenomena of genius; and as social conditions improve, and marriages are more harmonious, and offspring more finely organised, the powers of genius will become the normal possessions of the race. The knowledge of these glorious latencies of light should urge us so to cultivate and refine our organisms that these inspirations may flow freely into our consciousness, giving us the powers of genius, and bringing that inner peace which the outer world can neither give nor take away.

#### NON-MYSTICAL WAR PROPHECIES.

Not all the prophecies foreshowing the war were of the occult or mystical order. So far back as 1852, as a correspondent points out, Mazzini foreshadowed the war of to-day. Here are some extracts from an essay which appeared in that year:—

The map of Europe has to be remade. That is the key to the present movement; herein lies its initiative. Before acting, the instrument for action must be organised; before building, the ground must be one's own. The social idea cannot be realised under any form whatsoever before the re-organisation of Europe is effected, before the peoples are free to interrogate themselves, to express their vocation, and to assure its accomplishment by an alliance capable of substituting itself for the absolute league which now reigns supreme.

If England persist in maintaining a neutral, passive part she will have to expiate it. A European transformation is inevitable. When it shall take place, when the struggle shall burst forth at twenty places at once, when the old combat between fact and right is decided, the peoples will remember that England stood by, an inert, immovable, sceptical witness of their sufferings and efforts. The nation must arouse herself and shake off the torpor of her Government. She must learn that we have arrived at one of those supreme moments in which one world is destroyed and another is created, in which, for the sake of others, and for her own, it is necessary to adopt a new policy.

We are glad to think England did not stand by "an inert, immovable, sceptical witness."

Even Lord Fisher must be included amongst the prophets. In 1905, it is said, he placed on record in a letter to a friend, his "conviction that there would be war with Germany in 1914, and that Captain Jellicoe would be the Admiralissimo."

LIFE is a pure flame and we live by an invisible sun within us.—SIR THOMAS BROWNE.

\* LIGHT, May 26th, 1912, and four following numbers.

#### CALIFORNIA NEWS: THE PANAMA-PACIFIC EXPOSITION.

INTERESTING LETTER FROM MR. W. J. COLVILLE.

Mr. W. J. Colville, writing from California, says:—

It is just one year since I left the shores of Albion (May 6th, 1914) on a peaceful day before the cry of war had rent the air, and now, after an absence of twelve eventful months, my thoughts are turning strongly toward my native land, which is always home to me, regardless of how widely I may wander. As I receive many kind and extremely welcome letters from personal friends who are among your regular subscribers and I cannot reply directly, as I could wish, to all these gracious missives, I am intruding on your space, with your kind permission, to thank publicly my correspondents among your readers, and at the same time offer a few items of news from the far Pacific Coast, which, owing to two great Expositions, over five hundred miles apart, is now a great centre for tourists from all quarters of the globe. Living in California at present seems like living everywhere at once, for people turn up daily from almost all over the earth. During the past winter and the present spring I have encountered friends from various parts of Great Britain and Australia, as well as from nearly every part of the United States and Canada. The Exposition in San Francisco is magnificent on a colossal scale; the exhibits are almost innumerable, and include many objects of intense scientific interest which have never been shown anywhere before. The comparative smallness of the display in San Diego is largely compensated for by the extreme beauty of the grounds and buildings. Music in both cities is a glorious feature. Prosperity is evident on every hand. All business is thriving and increasing, and it is pleasant, indeed, to be able to report no extortion at hotels or elsewhere. Prices are strictly moderate and accommodation uniformly excellent. The terrible war, which we all trust may end speedily, having diverted travel westward, in place of an immense exodus to Europe from American ports, this season the tide is flowing swiftly and voluminously to the Pacific Coast. Interest in spiritual work is increasingly great, and though, owing largely to the floating character of the population, permanently organised work is not particularly conspicuous, meetings of all descriptions are largely attended and liberally supported. I have to go about a good deal, and I speak in all sorts of places and before all kinds of audiences, so I get a good opportunity for making observations. I am very frequently asked in letters from England concerning prospects six thousand miles away, and I can truthfully say that living expenses are very moderate, and beautiful homes can be secured at small outlay in California, but I should not like to advise persons with no means of support to trust entirely to luck in this great sea-girt country, for while work is plentiful; the enormous rush of workers during the present year has flooded the labour market so that positions are not usually more numerous than applicants. Growth is manifest everywhere and a large percentage of people are unquestionably in comfortable circumstances. The past winter has been mild with abundant rain, therefore prospects for all harvests are exceptionally bright. Whenever the war is over I shall be glad to return to England and do whatever I can in the field of spiritual upbuilding. I am convinced that a mighty spiritual wave of general enlightenment will immediately follow the awful wave of international conflict now spending its tempestuous fury. Though many of the old workers in the spiritual field have crossed the mystic border, several are still active; and many new workers are continually coming to the front. The many friends of Mrs. Cora L. V. Richmond are rejoicing at her restoration to something like her old-time vigour. She has recently emerged from temporary seclusion to celebrate her seventy-fifth birthday anniversary, and to introduce to the world a wonderful book embodying a vast amount of profound teaching emanating from her inspiring guides, "Psychosophy." This impressive volume is exciting considerable interest and discussion, and is circulating widely all over America. LIGHT is by no means unknown on the Pacific Coast, and I am glad to say that some of your deeply interested subscribers, after reading their copies, place them in public libraries, where they are always welcomed and attract the attention of many new readers.



## KINDNESS TO THE DEAD.

At no other time than the present, we imagine, would it have occurred to any minister to preach such a sermon as that recently preached in St. Paul's Cathedral by Archdeacon Holmes from the suggestive text "Blessed is he who hath not left off his kindness to the living and to the dead" (Ruth ii. 20). The Archdeacon began with an allusion to an article in a leading daily paper which stated that "the French are very kind to their dead" and implied that we were far less so. He agreed. In the provision made for our soldiers at the front we were kind to the living, both to their bodies and souls. We were also "very kind" to what our Saxon ancestors called the "Soul-haus," or "Soul-house" of the departed, but were we equally kind to the soul itself? After the soul had passed through the gate of death could we do nothing more for it? Who dared order us to limit the Divine action after death in answer to prayer! As he pronounced over the dead the sacred words "Dust to dust" he did not believe that all was over. They were growing flowers and he believed he could help them in their growth.

They have a right to my prayers for their growth—a right I am defrauding them of if I refuse or withhold those prayers. I can at least ask for them growth in their rest, or if you prefer the Bible word "sleep"—that sleep which tells of life (for a sleeping man is a live man); that sleep in which the departed, like the living, do not stop growing; that sleep which is the beauty-sleep of the little child who has passed away into the true Child-land, and the refreshment-sleep of the war-tired soldier who has died at his post—that rest and refreshment essential for perfect growth both here and hereafter; that "sleep which shall me more vigorous make to serve my God, when I awake" into the fuller vision upon which the rested eyes of the soul can gaze, even the Beatific Vision itself.

We no longer "look death in the face" as George Herbert's "uncouth, hideous death," but as Henry Vaughan's "dear beauteous death, the jewel of the just." We no longer associate it only with the face so long connected with skull and crossbones, and with ugly skeleton, but with some sweet mother face, the mother face the tiny infant will look into and see its Heaven therein. . . . Let us pray for the fallen. Let us, like our Allies, be "very kind to the dead."

## SPIRITUALISTS' NATIONAL UNION.

Mr. Hanson G. Hey, secretary of the Spiritualists' National Union, Ltd., asks us to publish in LIGHT the following list of nominations he has received for the various offices of the Union, the elections to which will take place at the Annual General Meeting to be held at Hull on July 3rd:—

PRESIDENT.—Mr. G. Tayler Gwinn (London), Mr. J. J. Morse (Manchester), Mr. E. W. Oaten (Sheffield), and Mr. R. H. Yates (Huddersfield).

VICE-PRESIDENT.—Mr. George Tayler Gwinn, Mr. J. J. Morse, Mr. E. W. Oaten, Mrs. M. A. Stair (Keighley).

TREASURER.—Mr. T. H. Wright (Sowerby Bridge).

SECRETARY.—Mr. Hanson G. Hey (Halifax), Mr. A. G. Newton (Southampton).

COUNCIL.—Mrs. A. E. Bentley (Manchester), Mr. Will Edwards (Accrington), Mr. J. Forsyth (London), Mrs. Ellen Green (Manchester), Mrs. Jessie Greenwood (Hebden Bridge), Mrs. Mary Hunt (Barnsley), Mr. John Jackson (New Mills), Mrs. Jamrach (London), Mr. James Lawrence (Newcastle), Mr. A. G. Newton (Southampton), Mr. E. W. Oaten (Sheffield), Mr. G. E. Owen (Pontypridd), Mrs. M. A. Stair (Keighley), Mr. W. Dowell Todd (Sunderland), Mr. George F. Tilby (London), Mr. W. H. Tozer (West Bromwich), Mr. C. E. H. Wann (Hull), Mr. C. J. Williams (London), Mr. Councillor J. T. Ward (Blackburn), Mr. Robert H. Yates (Huddersfield).

Withdrawals may be made up to June 18th and should be sent to Mr. Hey at his address, 30, Glen-terrace, Clover Hill, Halifax.

Mr. A. G. Newton sends us a copy of certain alterations in the Union's Articles of Association, which, as they have received the necessary backing, he purposes moving at the next annual general meeting. The principal changes are in Articles 27 and 28. These, if carried, will entirely reconstitute the

Executive Committee. The four officers—President, Vice-President, Treasurer and Secretary—will be elected at the annual general meeting from the floor of the house as now, but the other members of the Council (to the number of fourteen) will be elected by post, seven by the societies' delegates (i.e., representative members) from among themselves, and seven by and from the ordinary members of the Union (who, as they provide almost half the income of the Union, should, Mr. Newton holds, be entitled to a half representation). For this purpose the country will be divided into seven electoral districts as follows:—

(1) Ireland, Isle of Man and Scotland. (2) Northumberland, Durham, Westmoreland and Cumberland. (3) Yorkshire. (4) Lancashire. (5) Derby, Nottingham, Lincoln, Stafford, Leicester, Rutland, Worcester, Warwick, Northampton, Cheshire, Shropshire, Anglesey, Carnarvon, Denbigh, Flint. (6) Huntingdon, Cambs., Norfolk, Suffolk, Bedford, London, Oxford, Buckingham, Hertford, Essex, Berkshire, Middlesex, Surrey and Kent. (7) Sussex, Hampshire, Wiltshire, Gloucester, Dorset, Somerset, Devonshire, Cornwall, Hereford, Monmouth, Glamorgan, Carmarthen, Cardigan, Pembroke, Merioneth, Brecknock, Radnor and Montgomery.

## EARTH AND HEAVEN.

The philosopher sat in his study, and the archangel Michael appeared before him.

"Man of earthly wisdom," said the angel, "have you attained knowledge of what you desire?"

"Yes;" and the philosopher spoke confidently.

"Wish, then. Your wish shall be granted."

"Give me wealth."

The philosopher was inordinately rich.

"Are you content?"

"No. I was mistaken."

"Wish again."

"Give me power."

The philosopher was the most powerful man in the universe.

"Are you content?"

"No. I was mistaken."

"Wish again."

"Give me supreme intellectual insight."

The Riddle of the Universe was solved by the philosopher.

"Are you content?"

"No. I was mistaken."

When the philosopher next spoke, it was with doubt and humility, "Would you help me?"

Then for the first time the angel smiled.

The philosopher and the angel stood on a burning, sandy plain. A man lay on the ground before them. He was crying feebly for water, his mouth was open and dry. The angel knelt down by the man and relieved his thirst. The philosopher stood watching, motionless, silent.

Again the philosopher was in his study and the angel with him.

"Do you know now what you desire?"

"I think so." Then, more earnestly, "I feel sure I know."

"Wealth?"

"No."

"Power?"

"No."

"Intellect?"

"No."

Then the philosopher's eyes grew bright, and there was a tremor in his voice as he spoke.

"Grant that I may do what I saw you do. I pray you take me to some being who is thirsty, that I may relieve his distress."

GERALD TULLY.

## ANSWERS TO CORRESPONDENTS.

WILL the correspondent who sends us a lengthy message in automatic writing note that it was unaccompanied by name or address and could not, therefore, be used in any circumstances.

E. A. WILLIAMS.—Your letter, although signed, was unaccompanied by any address. This was evidently an oversight, but we shall be glad to have the information.



## SIDELIGHTS.

"Towards Racial Health," by Norah H. March, B.Sc. (G. Routledge, 3s. 6d. net), appeals to us strongly as being an honest and courageous attempt to deal with a very difficult subject—that of sex, with special reference to the instruction of the young. Parents and teachers will find herein food for reflection and much wise advice, for the author has read widely and has included in the book valuable material derived from her own experience, with the result that the volume before us is one that can be heartily recommended.

"Thought Ships" (G. Bell and Sons, Limited) is hardly an elegant title, but it contains some profitable reflections. "I reach above to glimpse the beauties of a spiritual rose," writes the author, Dorothy Grenside, in the Dedication, . . . "a faint reflection have I brought below, and that I give you now." The book has an appeal based on its simple and earnest presentation of its message, which deals with, amongst other matters, Love, Prayer and the Law of Compensation.

Hypnotic suggestion has, it is stated, been found to be the most potent remedy in cases in which soldiers, although not hit by shells, have, as a result of the concussion, suffered from temporary loss of memory, sight, smell, and taste. A physician in one of the London army hospitals is reported to have described the treatment as follows: "The patient is seated in a chair and is brought by the operator into a slight degree of hypnosis in the ordinary way. He is told to clear his mind of all other thoughts and to concentrate on the single subject of his cure. If, as often happens, his vision is affected, he is told quietly and firmly by the operator that the defect has been cured and that once again he can see clearly. In some cases a single séance is enough; in others, the treatment may have to be repeated several times. In practically all cases, however, great improvement, if not a complete cure, has eventually resulted."

"To whom," asks Dr. Haden Guest in the June "Theosophist," "are the great social changes due—the changes in thought that when translated into terms of earth transfigure the face of the world?" His own reply to the question is that it is the seers of the ideas behind the facts of every day who are the makers of revolutions. The reflection of the vision they have seen is the driving power behind the movements they initiate. "For there in the world of ideas, still eternal, dwells the perfected vision of the man for whom life is no longer a problem, no longer a perplexity, but a splendour of serene achievement." This is the opening thought of a very striking article, which goes on to deal with the new standpoint at which society has arrived and the new horizons that open before it. Other noteworthy contributions are "Spencer versus Mill: A Criterion of Belief," by Abdul Majid, B.A.; "Dreams as Detective Agencies," by M. Krishnaswami Aiyar; and "Ancient China and the Elixir of Life," by F. Hadland Davis.

"Modern Astrology" (L. N. Fowler & Co., 6d.) for this month deals with the present world-crisis from an astro-philosophical point of view in an article entitled "The Melting-Pot." The article is thoughtfully written, and emphasises the value of national horoscopes in determining the destiny of nations. In "What is the Zodiac?" an effort is made to meet certain difficulties in connection with the astrological classification of the divisions of the Zodiac. The figure for the summer quarter (sun's entry into Cancer) is given, and judged to be "not very favourable for nations, governments, and monarchs in any part of Europe." This summer, we are told, is likely to be colder than the average.

"Mars: the War Lord," by Alan Leo (L. N. Fowler and Co., 1s. net). This little manual is the outcome of three lectures delivered before the Astrological Society early in the present year. It is concerned with the symbolism of Mars and its esoteric significance in relation to the stupendous happenings of to-day. It teaches that for the nation, as for the individual, Mars signifies the struggle between the material and the spiritual—the

renouncing of worldly power and possession for the light of wisdom and truth. The author has at heart the purification and re-establishment of the ancient science of astrology. He would remove it from the sphere of mere "fortune telling," proclaim its underlying truths, and make it a subject of serious study. The book concludes with an interesting series of war horoscopes. Other manuals dealing with the remaining planets are promised.

## SPIRITUAL ARMAMENT.

In the court of your own consciousness do not admit the thought that you are at enmity with any other individual. Even if you have been wronged or slighted, never allow yourself to acknowledge the fact by any feeling of resentment or retaliation. The sentiment of hatred will embitter your life and take the sweetness and joy out of your spirit. Let wise old Marcus Aurelius teach you how to rise above pain. He said: "Do not suppose you are hurt and your complaint ceases; cease your complaint and you are not hurt." Someone has said, "Vanquish your hatreds." That is good as far as it goes, but surely it is better not to feel hatred; not to acknowledge even to yourself that you have fallen so low as to permit yourself to tolerate such unhappy sentiments! Envy, hatred, malice, uncharitableness, or even what is sometimes called "righteous resentment," are emotions which hurt those who are swayed by them, and, boomerang fashion, do them more hurt, reactively, than they can possibly do those against whom they are directed. Therefore, should you realise that such feelings have entered your heart and are inspiring your thoughts, strive earnestly to carry out the advice which Ella Wheeler Wilcox gives and—

Rid your heart of all ill-will—the ill-will which begrudges any life its benefits, or wishes disaster upon anyone—and fear nothing.

Avoid people whom your best instincts and judgment tell you are not desirable associates, but send them good thoughts for a better life, and put away bitter enmity from your mind.

We cannot love the unlovable, but we can wish them to become lovable, and mentally urge them to be so, instead of hating them for their repellent qualities. Fear no man's curse. It cannot cross the circle of Infinite Love unless you break the chain by thoughts of hate. If you go around clad in an armour of love toward all, you are absolutely safe; but if there is a weak spot in that armour (hate toward one person) you, like the hero in ancient history, who was shot in the heel, are liable to be vanquished.

However skilled and strong art thou, my foe,

However fierce is thy relentless hate,

Though firm thy hand, and strong thy aim, and straight

Thy poisoned arrow leaves the bended bow

To pierce the target of my heart, ah! know

I am the master yet of my own fate.

Thou canst not rob me of my best estate,  
Though fortune, fame, and friends, yea love, shall go.

Not to the dust shall my true self be hurled;

Nor shall I meet thy worst assaults dismayed.

When all things in the balance are well weighed

There is but one great danger in the world—

Thou canst not force my soul to wish thee ill:

That is the only evil that can kill.

## "LIGHT" "TRIAL" SUBSCRIPTION.

As an inducement to new and casual readers to become subscribers, LIGHT will be sent for thirteen weeks, post free, for 2s., as a "trial" subscription. It is suggested that regular readers who have friends to whom they would like to introduce the paper should avail themselves of this offer, and forward to the Manager of LIGHT at this office the names and addresses of such friends, upon receipt of which, together with the requisite postal order, he will be pleased to send LIGHT to them by post as stated above.

FRATERNITY.—Do we really, practically and habitually realise that the individual life of each one to whom we are united in real fellowship mysteriously enriches our own lives and also the lives of all in heaven and on earth? How marvellous to think that when we are really united in spirit the life of the whole community in heaven and on earth throbs through our pulses, so that we receive infinitely more than we give!



## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

## The Origin of the Soul.

Sir,—When I said "N. G. S.'s" second letter was distinctly good but very materialistic, I meant, of course, that it was good from the materialistic point of view, and not that the Spiritualist school of thought would find it convincing. I hope he will not think I wish to retract my compliment. His last letter is a falling away, because in the imaginary conversation he gives he is not fair to the arguments in mine of April 27th, which he distorts, more or less humorously, and then says I am in difficulties. This is an old device in controversy.

However, he now tells us plainly that he stands on the bedrock of agnosticism in regard to the origin of individual souls. It might be good for all of us to have more of this spirit of agnosticism, we should then possess less arrogant dogmatism. But after one has been searching hard for truth for many years, most of us begin to form definite opinions. I think it is good to have definite opinions and right to hold them strongly enough to allow them to shape one's conduct in life, keeping always an open mind. That is my position. I do not profess to know, but my ideas have become sufficiently systematised to submit them to criticism, which I welcome.

In my letter, published May 8th, I suggested that evolution was a response to deliberate modifying spirit impulses from the Universal Mind (God). It is reasonable to assume, because supported by observations of both physical and intellectual manifestations, that each new impulse would have to assimilate with, and therefore be affected (intentionally as part of the process) by the preceding impulses, acting and reacting one upon the other. The full fruition of a new impulse need not and would not be immediate, nor uniform in its development. Hence I do not see any antagonism to this theory in the fact that occasionally some of the earlier impulses cover temporarily the later, and therefore that there should occur a "throw back," an atavism such as mentioned by "N. G. S." in his last letter. An exceptional reversion to an earlier form is no proof of the absence of a directive intelligent force. A tailed man is certainly indicative of a tailed (probably simian) physical ancestry. It throws no light, however, upon the method of evolution, which, it is well to remember, is a process and not a cause. I hold strongly that man's physical ancestry does not involve that his distinctive spirit must have come along the same lines.

"N. G. S." states that spiritual propagation seems to involve two necessities, infinite divisibility of the spirit and its perpetual renewal. The latter does not follow from the former, because if infinitely divisible no renewal is required. But it does necessitate the former, as I state in "Whence Have I Come?" page 48, section 6. In fact, nearly all the points raised in this correspondence are dealt with, more or less briefly, in that book.

I repeat that in studying the evolution of man (I crave permission to be dogmatic on this point), the non-recognition of Primordial Mind was the great blunder of modern (Western) science. And another stumbling-block was the difficulty of recognising the reality of an etheric or spirit substance. The extract from Hudson Tuttle's writings in LIGHT of May 22nd is very apropos to this discussion.

Mme. Isabelle de Steiger correctly interprets my letter, and I agree when she says that the idea of a Primordial Mind from which all things have been evolved is not a materialistic notion. That Mind is, in my opinion, the manifestation of a sentient Being—God. The difference between this and some other conceptions of God is that in the latter He is outside and apart from the Universe, in the former He is the Universe. This is, I know, a very ancient idea of God.—Yours, &c.,

RICHARD A. BUSH.

June 1st, 1915.

Sir,—“N. G. S.” on p. 153 writes:—

Looking down the long past ages, we see a vista, ever narrowing in the distance, of lives growing ever less complex and less like our wonderful selves, yet all of them our ancestors in the direct line, till at the furthest end we catch a glimpse of our earliest and ultimate grandfather—a small speck of protoplasm.

But our “ultimate grandfather,” however far back, must have had a father and mother, and these, again, fathers and mothers, and so on *ad infinitum*.

The only way out of this dilemma is to acknowledge special creation at a certain point of time and abandon the evolutionary hypothesis as usually accepted.

May I ask your correspondent to be kind enough to read the article entitled “Our Many Ancestors,” p. 383 of LIGHT of August 8th last, and give me an answer to it? I have asked so many, but can get no satisfactory reply.

Moreover, it is nowadays denied that the further back we go the less complex were organisms.

As to origins, evolution can never account for the origin of life. It may be true enough of the material body once started, but the spiritual nature has been added to it. To assert that man originated from a primal germ—a speck of protoplasm—does not account for the latter, and its power to develop.

“N. G. S.” in one place sneers at man for proclaiming “what a superior people we were,” and further on says the promise before the race is “a consummation of ineffable grandeur”!

He should read Zahm's “Evolution and Dogma” and the works of J. H. Fabre—the Homer of the Insects—where he will find many objections to the theory of evolution.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

May 13th, 1915.

Sir,—Mr. Turner's otherwise illuminating letter (p. 264) fails in giving an adequate explanation of the subject of which it treats, owing to the different concepts your readers have of the terms “soul” and “spirit.” The theosophical explanation of the sevenfold nature of man is much more easily grasped: Atma, Buddhi, Manas, comprising the higher self; Lower manas, or Desire body, the mental body, the astral body, and the physical body, comprising the lower self. Why call “Spirit” or “Monad” the “Soul”? Mr. Turner says, “for the sake of clearness.” I venture to differ with him. I think the Spiritualist teaching far more simple, clear and decisive, viz.:—

1. The physical body, or outer vehicle.
2. The soul, which man shares in common with the lower animals.
3. The spirit, or the man himself, the thinker, the Divine essence, the Ego, that which persists eternally in all states, even in its representative character as male or female.

Why cannot we all be agreed on this? It would save so much confusion.

Again, Mr. Turner's phrase, “When the Universe goes out of manifestation,” is certainly borrowed from theosophical literature and finds no place in the revelations of Spiritualism.—Yours, &c.,

MABON.

## Prayer and the War.

Sir,—Since Germany has added to her list of “atrocities” the use of torturing poison, and the sinking of hundreds of undefended non-combatants in the “Lusitanis,” &c., I have not felt the difficulty alluded to by “Pacis Amator” in his letter on “Prayer and the War” (pp. 251-2).

All things with us are relative, not perfected as yet, but mixed in motive and action. In the Divine Name there is no place for cruelty, craftiness or greed, so would it not be better for humanity that a Power depending so much on these, and whose idol seems to be brute force, should be, as a ruling Power, exterminated? That is, if after the war the world will see to it that something better, in kind, is put in its place? Humanity has before it an object-lesson in sheer militarism—nurtured in peace times, exploited in war—such as was never before seen. It is a lesson that all of us should learn, and take to heart; so why not pray definitely for success to the arms of



the Allies, and at the same time for the deliverance of the world from such illusions as settlement of differences by war? It seems to me that we may unhesitatingly pray for victory, with this ideal in view, and even claim the answer, in the Name above every other name, which is Love, Righteousness and Truth.

I hope not to be misunderstood. It is not dictating to the Supreme Power that I would suggest, nor even prayer that He should be on our side; rather, it is ranging ourselves upon His—a strong position.—Yours, &c.,

E. A. WILLIAMS.

### The Origin of Evil.

SIR,—Though the above subject has had a somewhat prolonged discussion I venture to suggest that the following is a possible solution of the mystery. In his book "The Substance of Faith," Sir Oliver Lodge asks, "How comes it that evil exists?" and answers:—

Evil is not an absolute thing, but has reference to a standard of attainment. The possibility of evil is the necessary consequence of a rise in the scale of moral existence; just as an organism whose normal temperature is far above absolute zero is liable to damaging and deadly colds. But cold is not in itself a positive and deadly thing.

In his "Great Harmonia," Volume V., Andrew Jackson Davis says:—

Now, as before affirmed, the human soul (body) cannot be perfectly organised without the two physical brains [viz., the negative animal cerebellum and the positive cerebrum, which latter only is influenced by the spiritual principles].

There are in the animal brain the elements of war, murder, thefts and cruelties innumerable; not essentially so, but because the brain is not inspired and regulated by a spiritual presence.

Like steam within the engine before the engineer comes to direct its operations; or, like lightning, before the spirit of science chained it, so are all the beautiful inherently perfect elements before Wisdom comes to give them a harmonious mould and manifestation.

This would seem to explain the always possible presence of an evil or unbalanced state in the human microcosm. It is this lower brain, this lower man, which supervenes at times, when the spiritual part of our higher brain is not being exercised in expressing or drawing to itself those "angel principles," which Davis designates by the names of Hope, Conscientiousness, Ideality, Benevolence, Reverence, Sublimity, Firmness. It was this lower brain against which Paul appears to have waged a continual war, realising that it was constantly thwarting those "angel instincts," which were budding forth from the higher planes of his self-hood. "Oh, wretched man that I am!" he exclaims. "When I would do good, evil is present with me."

I venture to think that the "origin of evil" is evident. It originates in us and in God; in the microcosm and in the macrocosm; not as an absolute creation, and not in essence; but in the non-balanced state of those lower degrees of life and substance which are needed for structural purposes, and while they are being marshalled into forms and scaffoldings for the working out of a Divine or Deific Idea. The higher spirit—that immutable essence, or "golden germ," in the centre of us—seeks the realization of itself, or its mind, in a system of co-operating and co-acting life based on the inter-dependence of being-hood and a sympathetic cohesion of parts—a system of life, the interaction of which shall bring harmony, joy, ease, knowledge, intelligence to all the co-operating units and which forbids the possibility of any atomic or microcosmic entity living to itself alone, or endeavouring to rule the whole according to its peculiar degree or standard of excellence.—Yours, &c.,

F. V. H.

WHITE ROSE LEAGUE.—Mr. and Mrs. Hugo Ames desire to tender their sincere thanks for the generous offer of a reader of LIGHT to provide free of cost a bed in a home by the sea for a wounded officer.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

### SOCIETY WORK ON SUNDAY, JUNE 6th, &c.

Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.

MARYLEBONE SPIRITUALIST ASSOCIATION.—Steinway Hall, Lower Seymour-street, W.—Mr. A. Vout Peters gave remarkably successful clairvoyant descriptions and evidential messages to a large audience. Mr. W. T. Cooper presided.—77, New Oxford-street, W.C.—On the 31st ult. Mrs. Mary Davies gave many fully-recognised clairvoyant descriptions and helpful messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, Pembroke Place, Baywater, W.—Morning and evening, Mr. J. J. Morse delivered trance addresses. For next week's services see front page.—B.

CHURCH OF HIGHER MYSTICISM: 22, Princes-street, Cavendish-square, W.—Mrs. Fairclough-Smith conducted both meetings, the subject of her address in the evening being "The Aura of God." For next Sunday, see front page.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mr. G. Prior's uplifting address on "The Message and Glory of the Flowers" was much appreciated. Miss E. Shead presided. Sunday next, Mrs. Mary Clempson, address and clairvoyance.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. Jamrach gave an interesting address on "Death and the Resurrection," also clairvoyant descriptions. Sunday next, at 11 a.m., the President; at 7 p.m., Mr. Dudley Wright. Thursdays, at 8, address and clairvoyance.

WOOLWICH AND PLUMSTEAD.—Afternoon, Lyceum; evening, Flower Service, Mr. Wright, address and clairvoyance. 2nd, Miss Burton, address. Sunday next, 3 p.m., Lyceum; 7 p.m., Miss V. Burton, trance address. Wednesday, Mrs. Harvad, address and clairvoyance.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. A. Punter gave an address and convincing clairvoyant descriptions. Sunday next, at 7 p.m., Mr. Robert King on "Some Psychic Aspects of the Battlefields"; questions invited. Wednesday, 23rd, Mrs. Neville.—T. B.

BRITTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mr. Percy Smyth gave an extremely interesting address. Sunday next, 7 p.m., Mrs. Wesley Adams, address and clairvoyance. 20th, Mr. Sarfas. Circles: Monday, 7.30, ladies'; Tuesday, at 8, members'; Thursday, at 8.15, public.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Mr. Thomson Nevin gave good addresses and descriptions. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance; also Monday, 8 p.m. Tuesday, 3 p.m., private interviews; 8 p.m., public circle, also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—Mrs. Mary Davies gave addresses and descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Jamrach; also on Monday, at 7, 1s. each. Tuesdays, 3 and 8, Mrs. Curry, clairvoyante. Thursdays, 8.15, public circle.—A. C.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, Fellowship; afternoon, Lyceum; evening, uplifting address by Miss Violet Burton. 3rd, address and clairvoyance by Mrs. Marriott. Sunday next, Mr. and Mrs. Hayward. 16th, ladies' meeting, Mrs. Connor. 17th, Mrs. Neville. 20th, Mrs. Pulham, clairvoyance. 27th, Mrs. Greenwood.—A. T. C.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, Mr. Richards gave an address on "Astrology"; evening, Mr. A. C. Scott spoke eloquently on "Happiness," and answered questions. Saturday, 12th, 8 p.m., and Sunday, 13th, 11.30 and 7, Mr. G. F. Douglas, of Northampton, poetic messages. 20th, 7 p.m., Mrs. Alice Jamrach.—T. G. B.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address on "The Power of Silence" and spirit messages by Mrs. Ball; evening, uplifting address by Mr. G. T. Brown, and well-recognised descriptions by Mrs. Hadley. Sunday next, 11 a.m., Mrs. Checketts on "Comfort ye my People"; 6.30, address by Mr. G. F. Tilby. Soloist, Miss Shead.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Morning, address by Mr. McKie; evening, address on "Where are the Dead?" and descriptions by Mrs. S. Fielder. Sympathetic reference was made by the chairman to the passing of our late president, Mr. Gatter. Sunday next, 11.15 a.m. and 7 p.m., Mrs. A. de Beaurepaire, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45 p.m., members.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, Mr. H. M. Thompson opened an interesting discussion on "Life on the Other Side of Death"; evening, Alderman D. J. Davis spoke on "Future Life." 2nd, Mrs. C. Pulham gave descriptions. Sunday next, 11.15 a.m., Mr. E. Alcock Rush; 3 and 7 p.m., Mr. G. R. Symons, fourth Lyceum Anniversary. Wednesday (16th), Mrs. S. Fielder. 20th, Mrs. E. Neville.—J. F.



**GOODMAYES AVENUE** (opposite Goodmayes Station).—Mr. C. E. Sewell spoke on "Growing into a Spiritualist" and answered questions. 1st, Mr. A. H. Sarfas gave an address on "Communion" and clairvoyance. Sunday next, at 7 p.m., Mr. L. I. Gilbertson, F.J.I., address on "Christian Initiation." Tuesday, 8 p.m., Mr. and Mrs. Hayward. 20th, Miss C. D. L. McGrigor.—C. E. S.

**BATTERSEA.—HENLEY HALL, HENLEY-STREET.**—Morning, Mr. Ashley conducted a good circle; evening, Mrs. Peeling spoke on "The Power of Love," followed by psychometry. Mrs. Bloodworth presided. 3rd, address on "The Word" and remarkably satisfactory descriptions by Mrs. Brownjohn. Sunday next, 11.30 a.m., circle; 7 p.m., Mr. and Mrs. Connor, address and clairvoyance. Tuesday, at 8, circle. Thursday, at 8, Mrs. Bloodworth, psychometry. Silver collection. 19th, at 8, Literary Society.—P. S.

**PORTSMOUTH.—54, COMMERCIAL-ROAD.**—Mrs. Cotterell gave an address, followed by clairvoyant descriptions from Mr. Evans.

**NOTTINGHAM.—MECHANICS' LECTURE HALL.**—Mr. Geo. F. Douglas gave address and messages, morning and evening.—H. E.

**PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.**—Mr. Percy Scholey devoted the afternoon to clairvoyance and in the evening gave an address and descriptions to a large congregation.

**NORWOOD AND ANERLEY.**—Trance addresses and clairvoyance every Sunday evening at 7.30 p.m.—4, Wheathill-road, Anerley. One minute from tram.

**TORQUAY.**—Trance address by Mrs. Thistleton on "Materialism and Religion," followed by clairvoyant descriptions and messages. 3rd, address and clairvoyance.—R. T.

**EXETER.—MARLBOROUGH HALL.**—Addresses by Mr. Elvin Frankish and Mrs. Letheren; clairvoyant descriptions by Mrs. Letheren.—E. F.

**SOUTHERND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.**—Mr. Horace Leaf gave an address followed by clairvoyant descriptions.—W. P. C.

**PLYMOUTH.—ODDFELLOWS HALL, MORLEY-STREET.**—Meeting conducted by Mrs. Truman; address by Mr. Adams, clairvoyant descriptions by Mrs. Truman; good attendance.—J. W.

**SOUTHPORT.—HAWKSHEAD HALL.**—Addresses and clairvoyance by Mr. R. Davies. Mr. W. H. Peel presided. Very successful Lyceum open session.—E. B.

**SOUTHERND.—SEANCE HALL, BROADWAY.**—Mr. Rundle gave inspirational addresses on "The Soul's Bondage" and "Materialisations"; also good clairvoyant descriptions and messages.—C. A. B.

**BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.**—Addresses by Mr. A. E. Taylor and Mr. W. J. Street; descriptions by Mr. H. Mundy. 3rd, address by Mr. F. T. Blake; descriptions by Mr. H. Mundy.

**BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.**—Morning, service conducted by Mr. Eddy; evening, Mrs. Stair gave an address and descriptions, and also named the infant child of Mr. and Mrs. Hitchon.—W. G.

**STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.**—Trance address by Mrs. Easterbrook on "Righteousness," clairvoyance by Mrs. Dennis, who also sang a solo. The meeting was conducted by Mr. Arnold.

**SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.**—Anniversary services conducted by Mr. F. T. Blake. Morning subject, "Ye are the Salt of the Earth"; evening, "The Millennium, How, When and Where?" 3rd, Mrs. Harvey occupied the platform.

**READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.**—Addresses by Mr. Percy R. Street. Subjects—morning, "The Greatest Thing on Earth"; evening, "The Triumph of the Spirit." 31st, Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

**MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.**—Morning, healing service, Mr. G. F. Tilby; afternoon, open Lyceum; evening, discourse on the text, "In my Father's House are many Mansions," by Mr. Whitwell. Anthem by the choir, which has still one or two vacancies for singers.—S. T.

**TOTTENHAM.—684, HIGH ROAD.**—The Union of London Spiritualists held their annual conference. In the afternoon Mr. G. T. Brown gave an interesting paper for discussion entitled "Ideas and Ideals." In the evening Mrs. Bryceson delivered an address entitled "The Inner Light," and Mrs. Beaumont gave clairvoyant descriptions. The meetings were very successful.

**MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.**—Morning, healing service; afternoon, Lyceum; evening, an uplifting address on "The Soul's Evolution" by Mr. G. R. Symons. May 31st, ladies' meeting, reading and psychometry by Mrs. Bryceson. 2nd inst., address on "Spiritualism and Christianity" by Mr. Hayward; descriptions and messages by Mrs. Hayward.—E. M.

## NOW IN LONDON.

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3 p.m.—"Evil Spirit Messengers." How Shall We Know Them?  
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3 p.m.—"Spirit Gifts" on the Market.  
6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?

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3 p.m.—The "Curse" of the Trading in Gifts.  
6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.

JULY 25th, 11 a.m.—The Power of the Spirit.  
3 p.m.—Spirit, Soul and Body.  
6.30 p.m.—What is Hell or Heaven? And Who Makes Them, and How?

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## CONTENTS

Notes by the Way.....	259	The Things that Remain.....	294
Psychical and Mental Healing.....	290	Spiritualism and the Problems	
The Direct Voice.....	290	raised by the War.....	295
The Strange Case of Mollie		A Vision of Peace.....	296
Fancher.....	291	The Anniversary of Waterloo.....	297
The Quest of the Soul.....	292	The Old Order and the New.....	297
Photography and the Unseen		Sidelights.....	298
World.....	293	The Question of Great Names.....	298
The Psychic Telegraph.....	293	The Vision of Mons.....	299

## NOTES BY THE WAY.

There are those who express impatience with the academic—we hesitate to say pedantic—methods of the Society for Psychical Research. But recognising that there are many roads to the one end, we have been content to watch without criticism the slow and cautious efforts of the investigators of the S.P.R. to attain results along mental lines, for after all, as Dr. Hyslop has pointed out, "the fundamental test of the Spiritistic theory is mental phenomena." A feature of the current "Proceedings" of the Society is "A Discussion of the Willet Scripts." It arises out of the claim by Mr. Gerald W. Balfour and the Rev. M. A. Bayfield that these automatic scripts with their cryptic allusions, an interpretation of which points to association with the still active mind of the late Dr. Verrall, afford striking evidence for survival of death. The discussion consists of three articles, the first and second, by Mr. Hereward Carrington and Dr. Lloyd Tuckett respectively, combating the claim, and the third, by the Rev. M. A. Bayfield, replying to their objections. We read the articles with interest, especially those of the attacking parties. A good deal of illumination is to be gained by closely observing the reasoning of the opposition.

\* \* \* \*

It is amusing to observe the frequent assumption of the critic of psychic evidences that some simple and obvious objection has been overlooked by those who prepare and put forward a case like that of the Scripts referred to in the preceding note. Dr. Lloyd Tuckett, for example, in one paragraph of his article enters on a consideration of forgotten memories and subconscious processes, all quite familiar phenomena to the trained student of the subject, which elicits the following caustic observation from Mr. Bayfield:—

This paragraph, which is specially prepared for infantile digestion, calls for no remark.

And at the end of his paper Mr. Bayfield very deftly turns the tables on his opponent by showing that Dr. Tuckett, in his anxiety to discredit the evidence, attempts to prove too much, since the logical conclusion of one of his arguments is that one mind cannot convey new ideas to another. "It must be admitted," says Mr. Bayfield drily, "that there are cases in which this is lamentably true"—a palpable hit. No doubt to those who have made acquaintance with the evidences presented by more objective phenomena—the Direct Voice, for instance—the study of cross-correspondences and the like will appear tedious and time-wasting, but they have their value. This will appear when the time comes for co-ordinating the results in general.

An old correspondent of LIGHT, Mr. A. K. Venning, of Los Angeles, California, writing of the German "Hymn of Hate," laments the absence of any English reply, and he asks, Have we no poets nowadays? We can assure our friendly correspondent that there have been several replies. Mr. James MacBeth Bain wrote a fervent poem in answer, from the standpoint of the idealist, and there have been several humorous responses. (We think, by the way, humour is the best medium of expression in which to reply to rabid and hysterical verse.) Mr. Venning has himself, like Silas Wegg, dropped into poetry on the subject, and after bidding "English hearts" to ignore the hate and curses and the frenzied songs of the enemy, he proceeds:—

Love's seeing eyes are fixed upon the height,  
Hate trudges through the mire towards dark night.  
God bless the old England of our love.  
Mind not their hate! What we despise  
We neither love nor hate.

No doubt Mr. Venning expresses the sentiments of many Americans in his ode, especially at this time, and therefore, although the matter is not exactly appropriate to our pages, we give space to a quotation from the poem, with grateful acknowledgments, in which we include other American friends who have written us of their sympathy with the "old country."

\* \* \* \*

Mr. H. Stanley Redgrove's "The Magic of Experience: A Contribution to the Theory of Knowledge" (Dent & Sons, 2s. 6d. net), is a model of clearness of reasoning and succinctness of style. It is divided into three parts, dealing respectively with Idealism, Mysticism, and the Nature and Criteria of Truth. We agree with Sir William Barrett, who contributes an excellent introduction to the work, in regarding it as "a useful and lucid interpretation of the facts of experience in the light of a sane idealism." In Mr. Redgrove's view we must admit the existence of a world external to us, existing for us as a "permanent possibility of sensation," to use John Stuart Mill's apt phrase, but in speaking of a world external we are not to understand this in a spatial sense:—

Materialistic philosophy has made us apt to think of "within" as referring to that portion of space marked out by our bodies, and "without" as referring to the rest of space. A little reflection, however, shows that this is an error. By the "within" is meant the region where our will reigns supreme, where, flowing only into thought and not into action, the will meets with no opposition; in other words, the "within" is the realm of Imagination. By the "without" is meant, on the other hand, that region where the will flowing into action meets with felt opposition; in other words, the realm of Nature. . . . We may search the tiniest cells of the body, yet spirit—the "within"—eludes us.

\* \* \* \*

Mr. Redgrove, as the logical outcome of the foregoing argument, is driven to the conclusion that Spirit does not exist in Space, and he writes:—

Indeed, no other conclusion could be possible, since space being an idea, can exist only in mind or spirit; and if space exists in spirit, spirit cannot exist in space. The fact that the external



world is the product of a Will not our own constitutes its externality, and not any supposed spatial relations between it and us.

It is frequently thought that epistemological idealism, as elaborated by Berkeley and his followers, supports the "Christian Science" tenet that the world of sensuous experience is an illusion of "the mortal mind," but Mr. Redgrove asserts that it does nothing of the kind. Berkeley everywhere affirms the validity of our sense-impressions:—

The same laws of Nature, *i.e.*, the same orderly sequences in our sense-impressions, hold good for every one of us, whether we know of them or not: the result is always that predicted by such laws whether expected or not.

"Christian Science" metaphysics confuses mental images with sense-impressions. Genuine idealism "sharply distinguishes between the two, attributing the former to our wills, but the latter to a Divine Will, which out of pure goodness always operates constantly and in the same way."

#### PSYCHICAL AND MENTAL HEALING.

The St. Elizabeth Centre of Psycho-mental Therapy, 30, York-street, Portman-square, W., was formally opened on Thursday afternoon, the 10th inst., by Major-General Sir Alfred Turner, K.C.B.

After referring to the valuable work accomplished by the founder, Mrs. Fairclough Smith (Mme. St. Elizabeth), SIR ALFRED TURNER said that the psycho-mental treatment was peculiarly adapted to persons of a highly-strung, nervous temperament who were deficient in mind-control and concentration, hesitating in action, and sometimes afflicted with stammering. As an example of how even people of great mind powers might be liable to nervous failure Sir Alfred instanced the case of Lord Roberts, who was an able and eloquent orator, and yet who once in the House of Lords, while speaking on a subject of which he was a master, found himself unable to go on and had to resume his seat without finishing his speech. The same thing had happened to Lord Randolph Churchill, a Parliamentary debater of consummate skill. There was probably no time in the history of the world when the power of controlling the mind was more necessary.

We were engaged in a terrific struggle with an enemy so powerful that some were given to talk pessimistically of the result. Of that result, however, there could be no doubt, for there was no question that this fight on earth was the reflex of a struggle in the unseen world between the Powers of Good and the Powers of Evil. People who were clairvoyant and able to communicate with the spiritual world were all told the same thing—that the Powers of Light would prevail over the Powers of Darkness. There were no grounds for pessimism. Alluding to the nature of the healing powers exercised in psycho-therapy, Sir Alfred said he had often seen the curative force taken in the shape of flames or sparks from the medium, and held in the hand like a ball of fire preparatory to being used for healing. That proved that spirit agencies worked for the healing of those on earth. It had been said that the healing condition related primarily to the state of the body, but in his view the state of the mind governed the body to a much greater extent than was generally supposed. The mind was all-powerful in functional as opposed to organic disorders. The effect of a treatment of these disorders by physical means soon passed away unless it was reinforced and confirmed by mental methods. He had much pleasure in formally inaugurating the new Institute.

MRS. FAIRCLOUGH SMITH, in briefly describing her system of treatment, said that she aimed at teaching persons how to heal themselves. She felt that it was part of the work of those who healed by the higher methods to teach patients how to create centres of health for themselves. That was the essential purpose of psycho-mental therapy.

The programme of music given during the afternoon included vocal solos and duets by Mr. Eric Godley, Mrs. Godley, and Miss Deakin, the accompanists being Mr. Weissman, Mrs. Deakin, and Mrs. Godley.

#### THE DIRECT VOICE.

##### SOME PERPLEXING EXPERIENCES.

No one who has any close acquaintance with psychical science will claim that it is all plain sailing. It has its problems and perplexities like every other region of research. If it were all simple, easy and obvious, we should be inclined to suspect it. The difficulties which our correspondent sets out in the following letter are not at all new, although some investigators have the good fortune seldom or never to be confronted with them. Some receive conclusive evidences in abundance, while others find their course beset with obstacles and others yet (happily such cases are rare) obtain no results at all.

The old question of conditions explains much in connection with results which are doubtful or altogether wanting. There are the general conditions of the circle, of individual sitters, of the medium, of the psychic atmosphere and even of the weather all to be taken into account.

After relating that about twenty years ago he became a student of Spiritualism, and has lately attended séances for the Direct Voice, our correspondent, "L. A. C.," writes:—

No one who has had a séance in the light with Mrs. Wriedt can doubt that he has been in communication with "spirits," or, at all events, with discarnate intelligences; and intelligences, moreover, who have a fairly accurate knowledge of what is going on in his daily life. This is very well as far as it goes, but in my opinion the very vital point of identity is the whole crux of the matter, and it is just here that my experience is so perplexing.

It is difficult to give full force to what I have to say without seeming to intrude one's private affairs unduly; but I will do my best, and plead for lenient judgment.

I will begin by remarking that not on one occasion did the communicating intelligences mention of their own accord any person, place, or event known to both speaker and sitter, and the mention of which might be a proof of identity. Though ready enough to respond "Yes," if asked if they remembered this, that, or the other, they rather shirked giving such proof as would seem to come naturally in course of conversation. They also seemed to resent being questioned for proof, and broke down badly if any simple question which they should have had no difficulty in answering were asked by way of test. They seemed to have little recollection of previous conversations, and appeared to be on a rather lower level of intelligence than they were on this side. I also had a case of utter nonsense being talked, and one of a direct misstatement being made by one spirit and supported by his wife.

And now for a few necessary examples.

My wife had what one might consider one of the finest proofs of identity in the case of her mother, who not only addressed her by a pet name known only to the two, but corrected her as to a name, my wife recognising the accuracy of the correction when it was made, thus disposing of any suggestion of telepathy. This, however, was lamentably discounted at a later séance, when her mother seemed unaware that she had a son named W—, and used the remarkable words, "If you had a brother W—, he probably died some years ago."

The *dramatis personæ* with whom I was myself mainly concerned were my mother, who passed over eighteen years ago; a cousin, who was my dearest friend, who died in South America eleven years ago, and whom I will call "H— B—," and a former fiancée who died twenty-three years ago, and to whom for present purposes I will refer as "Peggy."

My mother on the first occasion she was supposed to speak to me (at Mrs. Harris's) was very indistinct, but was announced by "Harmony" to make the amazing statement that I "was a very sickly baby and not expected to live, and that she was glad to see I had grown into a strong man!" Now, considering that my mother had lived with me all my life until I reached middle age, when she died at the age of eighty-two, and that, as a matter of fact, I was an unusually healthy baby, this was, as Admiral Moore would say, "simply idiotic." Later on, with Mrs. Wriedt, I had a fairly prolonged talk with my mother, but I could not recognise her style of talk, which was on this occasion somewhat "gushing," and in some subtle way suggestive of a woman on a rather lower social scale than my deceased parent. She spoke of an old landlady who made us very comfortable in apartments years ago as "a good old soul," an expression she would not have used on this side, nor would she have been so enthusiastic on the subject.

I remarked to Mrs. Wriedt, when the spirit had said "good-bye," that "that did not sound like my mother," but it seems



the intelligence was still there and heard what I said, for the next to speak was an old countrywoman I knew, who said that my mother had asked her to assure me that it was *really* she who had spoken, and no other.

Now for an actual misstatement on the part of "H—B—" and his wife. I asked him whether the house a sister of his in the Midlands had moved into was the same that he and his wife had occupied some thirty years previously. He assured me that it was, and his wife, who spoke to me next, corroborated his statement. Subsequent inquiry elicited the fact that his sister's new house was in quite a different locality, and had only been built about five years.

When taxed with this at a later séance, his excuse was that he "did not understand, and thought I asked whether his sister had moved," which may be ingenious, but was not at all convincing.

In conclusion, here is an instance of what I call "shirking evidence of identity." "Peggy," when shown a ring she used to wear, and asked if she recognised it, simply replied, "Yes, I recognise it," which, of course, anyone could say. The natural thing to say, and what I hoped she would say, was, "Yes, it is my old ring."

There were many more instances of queer behaviour which I could adduce, and there are several side issues raised which I should like to discuss; but this letter is already too long, so I will merely say that I have not written in a spirit of discouragement, but mainly in the hope that some Spiritualists more experienced in the "voices" than myself will tell me what, under the circumstances, I am to think. I may add that, in spite of all discrepancies and oddities of behaviour, I am fairly satisfied as to the identities of "H—B—" and "Peggy."

We print the above letter because we have no desire to shirk any difficulties in connection with psychic evidences. One of the greatest authorities on the phenomena of the Direct Voice, to whom we showed the letter, pointed out that we have not only the question of conditions on this side to consider. Spirits who communicate with earth are always severely handicapped by earth conditions. In their own state they can remember clearly and are completely masters of themselves. In the mundane atmosphere where they may have to transmit ideas by the (to them) anomalous process of physical speech they are often, as they themselves describe it, "in a fog." Repeated practice gives greater clearness and coherency—they can manipulate the conditions more easily. But, as we have written before on the question of spirit communication generally, complete rapport with material conditions is impossible. The physical brain which in earth life related them *normally* to their physical surroundings is absent, and hence, in the earlier stages of communication at least, we have confusion and misunderstanding. But there is still a great deal of investigation to be done to clear up the causes of confusion. We are interested in "L. A. C.'s" remark that in spite of all discrepancies and oddities of behaviour he feels fairly satisfied as to the identities of two spirits he mentions. Instinct often comes to the aid of reason in these matters. By the way, we cannot easily believe that our correspondent's mother herself used the words "If you had a brother, &c." That was surely spoken by someone else. We may return to the subject again. In the meantime some of our readers with more experience of Direct Voice phenomena may like to advise "L. A. C."

#### EASTERN AND WESTERN VIEWS OF LIFE.

"The Times Literary Supplement," in a recent issue, refers to the common and somewhat superficial idea which contrasts the West as a world unrestfully struggling for material riches with an East conceived as having inherited an unchanging secret of peace. In the course of the article we read:—

What such an idea fails to comprehend is that the unrest and struggle in the West is due to its having a much harder spiritual problem before it. The struggle to attain that peace, which in the harmonious co-ordination of all the elements of life is harder according as the elements dealt with are richer and more complex, and in the West the advance of Rationalistic Science with the consequent increased command over all material means and a more realistic intellectual grasp of human history and human nature, have thrown upon us a mass of problems which lay outside the horizon of the East till modern times. It was easier in the ancient East to harmonise the elements of life when the elements were fewer and poorer and simpler. The West has a harder problem, but its success, in so far as it succeeds, is proportionately richer. . . . When we turn to the East, it is far from true that it has reached a finally satisfactory solution of the problem of life.

## THE STRANGE CASE OF MOLLIE FANCHER.

### A RECORD OF MULTIPLE PERSONALITY.

It is now so long ago since the attention of students of the occult was first attracted to the remarkable phenomena associated with the name of Mollie Fancher, that to some of the younger generation of our readers they may be quite unknown. We therefore make no apology for briefly recapitulating the main outline of the story set forth at considerable length by Mr. Charles Dawbarn in an important article in "The Progressive Thinker," and for quoting with them Mr. Dawbarn's conclusions. That the spirit of Mollie Fancher is still, after nearly fifty years of suffering, unable to escape from its prison-house of flesh is only another instance of the wonderful hold on physical life possessed by many confirmed invalids. The facts regarding her experiences were narrated nearly twenty years ago in a biographical record prepared by the late Judge A. H. Dailey, of Brooklyn, New York, and endorsed by the invalid herself. The work was entitled "Mollie Fancher: Who am I? An Enigma."

#### AN ATTEMPT TO SOLVE THE RIDDLE.

To this question, unanswered in the book itself, Mr. Dawbarn attempts a reply. He says:—

The enigma consists in the remarkable phenomena that have followed the accident which turned the happy girl of sixteen into a hopeless invalid nearly fifty years ago. And it is in these phenomena we must look for an answer to the question. Various manifestations of intelligence have followed one another, each separated by an impassable wall of spasm and convulsion, and each claiming to be Mollie Fancher. Each is identified with certain portions of the early life of Miss Fancher, and knows nothing of any other experience than her own. There are five such personalities in the invalid's daily life, besides one that lasted for nine years and then mysteriously vanished. These intelligences have been given names for convenience of recognition. Each is so evidently an entity distinct from the others that they are known as Sunbeam, Idol, Rosebud, Pearl and Ruby. Sunbeam stands for the everyday manifestations known to the visitor and friend as Mollie Fancher; but whether hers is the continued life of the happy school-girl is a part of the enigma. It is at any rate distinct from the Mollie Fancher of the nine years' experience that followed the accident, as neither Sunbeam, nor any other of the "Mollies" of to-day was awake to life during those long years. "Sunbeam," as the Mollie Fancher of to-day has been called by her friends, appears to be acquainted with the details of Mollie's whole life, save only the memorable nine years which remain a blank to all the intelligences alike. But Sunbeam insists that Mollie Fancher is dead. Yet she is playing the part of the only Mollie Fancher known to the world of to-day. . . . But there comes an hour, and we are told usually every night, when tired Sunbeam retires into an utter unconsciousness of all talkings and doings through this sleepless form. Her disappearance is followed by a spasm. It is important that the student of these abnormal manifestations should watch the effect of these spasms. They have unjointed her limbs from thighbone to ankle, and even the small bones of the foot seem to have become separated. We are told that for years her limbs remained in a threefold twist. The poor invalid has again and again sustained injury by some forcible convulsion throwing her from her bed, in spite of the watchful care of her kind nurses. Presently the spasm ceases and little "Rosebud" appears. Rosebud claims to be but seven years old. The father and mother of the invalid are hers. The details of her life, the movement of the family from one home to another, the childish songs she sang seem to be encysted in an eternal now. There is no growth from day to day, or from year to year. The child of seven of forty years ago is the child of seven of to-day. Soon she is very tired, and like Sunbeam, she passes out of sight into the great unknown.

#### THE DRAMA OF PERSONALITY.

A spasm is the nightly requiem of poor little Rosebud, and is followed by the appearance of "Idol" and the others, one by one, who, each "tired out," seem to resign control in favour of the coming spasm, until, at last, the turn of Sunbeam comes once more.

The invalid never sleeps. These trances are claimed to play the part usually assigned by Nature to that valuable institution. "Idol" claims and remembers the early childhood of Mollie, and follows her life up to about the time of the accident which was the commencement of this marvellous experience. "Pearl" dwells chiefly on the details of Miss Fancher's life at about her sixteenth year, remembering the various teachers and her young



lady friends. Her visits are said to be very brief. "Ruby" is bright, sparkling and very witty, and has the air of knowing a great deal more than she tells; but, like the rest, her memories are limited to certain portions of the invalid's life. . . . There is never any change of sex in these manifestations.

#### A QUESTION OF VIBRATIONS.

To solve the problem we have, first, Mr. Dawbarn holds, to answer the question how a normal Mollie Fancher would manifest intelligence through the organism she controls. The shape of the brain is an important factor, but not the only factor.

The noblest brain known to civilisation in this twentieth century is subject to a law of vibration that produces as definite results as those by which musical tones are evoked or shades of colour determined. . . . On this eternal law of vibration rests the entire of human memory. A thought has produced a certain rate of vibration in some portion of the brain. Just as often as that rate of vibration is repeated, no matter at what interval, that thought will return to life. And unless it be repeated there can be no echo from that past.

#### THE SPIRIT BEYOND REACH OF HARM.

Mr. Dawbarn then proceeds to apply this fact to the case of Miss Fancher:—

As a child, and a bright student at school, Mollie had the experiences and memories of girlhood. Suddenly she experiences an accident which compels a change of vibrations in her whole form, including, of course, her brain. For nine years there is thus a new life manifestation mingling with the old. Her brain has intense activity in some directions, but is limited by the impossibility of form expression in the old way. Apparently this might have gone on indefinitely, but at last comes another shock, and at intervals repeated accidents almost equally severe. These mean changes of vibration, and therefore changes of memory. The first effect of these later accidents is the obliteration of the memory under which Mollie had lived for nine years. And unless that vibration be repeated all memory of its incidents must remain a blank. But apparently a return to such vibrations was rendered impossible by the awful spasms described by Judge Dailey.

The now famed "Mollie Fancher" is thus offering us the experience of a human being broken into intellectual fragments. But it is only in manifestation. The whole is there all the same. . . . Her beautiful spirit remains uninjured. We are witnessing its enforced manifestation under the painful conditions of its present environment.

#### SPIRITUALISM, REASONABLE AND BENEFICIAL.

ADDRESS BY MR. ERNEST MEADS.

Speaking at Mrs. Hedley Drummond's "At Home" on the 12th inst. in the Green Salon of the Eustace Miles Restaurant, Mr. Ernest Meads said that Spiritualism satisfied the universal craving for immortality. It was substantiated by the origin of all religions, which rested upon revelation of some kind, and by history—the Bible narratives, the séances of ancient Egypt (which formed the basis of the education of the world), the oracles of Greece, the experiences of the saints of the Christian Church, and the admissions of Socrates and Joan of Arc, when being tried for their lives, of their indebtedness to spirit guidance. It was beneficial in exact proportion to the child-like faith and love that was brought to bear upon the subject, and dangerous as these qualities were wanting. It brought happiness into life by destroying the horror of death, and by proving that the regret of us all that we "are not what we might have been" would be rectified in the next stage of existence, and that instead of everlasting rest, which conveys a dreary sense of weakness, our future life would be one of intense activity and joyful service of mankind.

The horrors of the present crisis were mitigated by the knowledge of the ultimate triumph of right, which would be enormously hastened if we did but supplant the love of the material with love of the spiritual. Mr. Meads gave several examples of spirit communications which bore out these points; and Mr. Percy Johnson, a clairvoyant, described a spirit who had been with the lecturer while he was speaking, and another which was recognised by a member of the audience. At the close of the address there was an interesting discussion.

#### THE QUEST OF THE SOUL.

Men, individually and collectively alike, are governed by the conceptions which they take of the cosmos. They may not always be aware of what these conceptions are or, perhaps better, whence they came, as they may be only the inheritance of their teachers or the gifts of environment. But, however acquired, all have some conception of a relation to things in general, and whatever view they take of these determines their conduct. If man adopts the doctrine that matter is the prius and limit of reality, he makes himself the subject of what he must for ever estimate as inferior to himself. Matter he regards as inert and unintelligent, though he admits that in the fortuitous combinations of its elements intelligence escapes as an accident. But he regards it as the womb and the grave of all that he prizes. He will not worship what he has to conquer in order to live. A universe that offers no permanent development for intelligence and morality in the individual must encourage pessimism and despair. We may conceal all this from ourselves in the pleasures of outwitting the power that will extinguish us if we do not conquer it. Material satisfactions—the freedom that wealth may bring from the hardship of toil and the suffering of pain—may hide from us for a while the ugly Medusa heads of Nature, but when we come to pay our bonds we are confronted with the terrific oracle of *Edipus*: "May'st thou néer know the truth of what thou art." Only a spiritual conception of reality when we have no full stomachs to teach us our dependence on an inexorable power will rescue idealism from the clutches of a dark fate. The stability of Nature and the preservation of peaceful societies hide the gulfs over which we live. But the moment that Nature reverts to chaos, in tornado or earthquake, we discover the frailty of all human power, and there is no distinction between rich and poor. "The earth, green as she looks, rests everywhere on dread foundations, were we further down, and Pan, to whose music the nymphs dance, has a cry in him that can drive all men distracted." Famine and disease will make the stoutest hearts quail unless education and courage have trained them to accept the issue in defiance. No religious faith bases its respect on impersonal force. Reverence is reserved for something else than matter. Unless the divine can be found somewhere in the mysterious labyrinths of Nature, man accepts battle with its forces only with the assurance of death and no salvation. He grits his teeth and plunges into the war without expectation of either giving or receiving quarter. While obedience to the laws of Nature may bring him much, it is the obedience of prudence, not of reverence. It requires another philosophy to subdue the hostility of the mind to forces that have the power to crush, but neither intelligence nor mercy to save. Materialism can only exalt the remorseless sway of force, the pitiless Juggernaut of Time devouring its own children. Wise men, of course, would not whine over tasks that cannot be done or hopes that cannot be realised, but they would be better if the cosmos offered something for idealism to cherish. We never lose sight of a better world, though we have to reconcile ourselves to materialism, and in that very passion we pay tribute to what we have lost. Materialism is a good cathartic for superstition and ignorance and it is the philosophy which forces attention to the fixed uniformity of whatever lies at the background of things, but personality can find no ideals in impersonality, and it is here that this philosophy fails to satisfy either the desires or the duties of man. Hence, whether by hook or by crook, he will seek to penetrate the veil into the inner sanctuary of Nature to find there, perchance, the light that may shed a beautiful lustre over the speculations of history and of hope.

—DR. HYSLOP in the "Journal" of the American Society for Psychical Research.

I HOLD there is a general beauty in the works of God, and therefore no deformity in any kind or species of creature whatsoever.—SIR THOMAS BROWNE.

MR. E. ALCOCK-RUSH, hon. secretary of the Union of London Spiritualists, writes us that the Executive Council of the Union, meeting in committee on Wednesday, June 9th, passed a resolution suggesting "that fellow-Spiritualists everywhere unite at 12 o'clock daily in offering the following silent aspiration: 'May justice be established and peaceful feelings prevail among the nations of the earth.'"



## PHOTOGRAPHY AND THE UNSEEN WORLD.

BY EXPLORER.

In the issue of *LIGHT* for May 15th the editor quotes the well-known theory that psychic photographs, and similarly the apparitions that produce them, may be due to some "effluence," as he calls it, from the spirit of the once-living person, which in some mysterious way clings to the air or to the earth or walls of the place where in life the said soul manifested itself. The same idea goes a long way, it will be conceded, to explain the wonderful manifestations of vision of past things and persons given to the mediums who have what is called the gift of psychometry, a Greek word expressing the power to measure or test the soul.

The late Lady Shelley, of Boscombe Manor, told the writer of a curious instance of this psychometric power. A certain woman living on the estate possessed a remarkable faculty of diagnosing the causes of ailment in a subject if she could touch the person of the sufferer or some garment or article that had had frequent contact with him. If the writer has correctly recollected the facts, Lady Shelley was desirous to secure, if possible, from this woman some clue to her husband's poor health. Accordingly she handed the psychometrist a valuable cameo ring which the Baronet constantly wore. This ring had come into the possession of the poet, who had left it to his son, Sir Percy Florence Shelley, whose health was in question.

The woman held the ring to her forehead, and presently began to describe a wonderful scene. She saw, she said, a great city and palatial buildings. Before her eyes stretched upwards a magnificent flight of steps, leading to a grand "piazza." Down these steps she saw coming a man of regal mien and royally dressed. To the listener's astonishment this illiterate country-woman described exactly the "toga prætexta" with its broad purple border, and the other insignia which made it evident that her eyes rested on an imperial figure descending the very steps of the Capitol of ancient Rome. It was credibly believed that the cameo had once been in the possession of the Emperor Nero.

To return to the theory of "effluence." The editor adduces an instance taken from the annals of psychic photography, where the photo of the favourite chair of a deceased nobleman showed the shadowy but unmistakable semblance of the dead peer himself. It is an interesting proof of the guarded utterances of the editor of *LIGHT*, that he adds in parenthesis that there are probably more cases of similar psychic evidence. The writer will make bold to say that for one recorded instance of such psychic experience there are dozens unrecorded. It is much to be regretted that, among other deterring influences, two especially operate to keep hidden many an instructive incident in spirit experience, viz., indifference and a false shame. Here is another "chair" episode which was a matter of much interest in the circle where it occurred some dozen years ago, though unfortunately the writer has preserved no printed or written record of it.

A lady had spent some summer months in a rented house in one of the southern counties. Before leaving she took photos of the place. She had these developed by a professional hand, and found all satisfactory with the exception of one print, which completely baffled her comprehension. This picture showed the interior of the drawing-room, or perhaps library. In a large divan chair, right in the centre of the picture, sat an oldish man and he appeared minus his legs. The photographer assured her that he had taken every care to hand her prints in perfect condition. He was utterly at a loss to explain the unexpected intrusion, and he advised her to ask a possible clue to the phenomenon from the landlord of the house. She did so. This person was not less astonished than herself, but he was able to throw an unlooked-for light on the problem. It was, he averred, the likeness of his brother lately dead, who had made that his favourite chair.

"But what about his legs?" queried the bewildered lady. "Ah, madam," replied the other, "that is the most remarkable thing about it all; my poor brother succumbed to an operation in which both his legs were amputated."

No doubt this episode will be scouted as a "yarn" by many, or give ground for an argument against, rather than in favour of, the "effluence" theory. Anyway, the writer would like to suggest an inference from this and similar spirit photographs, viz., that if the "effluence" theory has any truth in it, then *a fortiori* ought reasonable folk to admit the likelihood of such psychic photographs being produced by the actual spirits of the discarnate. For it should be evident that if the said spirit has the power to impress something of a permanent record of itself on the surrounding ether, through medium of its material body, surely it is not impossible that when free from its grosser shell, it can yet imprint its semblance, or some record having relation to itself, on the same receptive medium, through the instrumentality of its spirit or astral body. The latter power makes, one would opine, a lesser demand on the credulity of the ordinary man than the theory that supposes that the imprinted record can persist indefinitely.

Both theories may be true, for assuredly in this incomprehensibly marvellous thing we know as life, the truth is always far more wonderful than any idea we can attempt to frame of it.

## THE PSYCHIC TELEGRAPH.

We learn from Mr. Wilson that his invention is now under investigation at the hands of a leading scientist, who is experimenting with the machine. We hope to be able to record the results when conclusions have been reached. We have preserved an open mind on the question whether information free from the psychological element can be telegraphically transmitted from those regions which for want of a more exact term we have to call the spirit world. We are assured by an investigator who has given many years' study to the matter that this is not *primâ facie* an impossibility. But, so far as we can ascertain, such a result has not yet been achieved in other fields of psychic research. Even the Direct Voice—the most immediate method of which we have any knowledge—is always liable to be clouded by the psychological factor. Thus it may happen that a "voice" which at one time gives a reasonably clear and definite presentation of an independent personality may at another assume the accent and other vocal peculiarities of the medium or one of the sitters, and be similarly coloured in its expressions by their mentality. This, while it is common knowledge to experienced investigators, is a fertile source of perplexity and discouragement to inquirers with less experience. We know something of the difficulties on this side—we know very little of them on the other, and the need of our old friends, patience and perseverance, is very clearly indicated.

We may get our trans-mundane telegraphic system some time, just as we have gained other astonishing results in the fields of invention in the face of much opposition from those who find it easier to criticise the application of a new idea than to examine it or help it forward. There is always a great amount of prejudice to overcome, whether the invention be a new method of locomotion or a labour-saving contrivance, and in this matter of communication with the "dead" the prejudice is especially deep and obstinate. Moreover, the war has absorbed nearly all the surplus energy and enterprise of the public. That is why we have been so long in arriving at the point of securing expert examination of the New Wave Detector. Whatever the results may happen to be, it may be interesting to mention that some such apparatus with its chemical adjuncts has long been foreshadowed in psychic communications.

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### THE THINGS THAT REMAIN.

In an article on Rabindranath Tagore, the Indian poet, a recent writer observed that the name of the Eastern singer was "a memorial of things that remain, quiet and lovely and eternal, through all the shattering tumult." The words ring musically amongst the discordant cries of the time—the cry that humanity has failed, that all the great ideals have been wrecked, that the poets are more than ever the idle singers of an empty day, and all the prophets proved false.

What are the things that remain? The things that are not only beyond reach of harm, but which in the destruction of the temporal and fleeting affairs of life emerge with greater clearness, more distinct than ever they were while the old order lasted and they continued obscure and only matters of vague belief. The time had arrived when it needed some great catastrophe like that which has happened in order to prove their reality.

With the ruin of the old world the new world emerges. The new revelation, pressing and pleading for acceptance and denied, comes bursting through, with such a mingling of ruin and of renovation as to daze many of us. Death rages as though its last hours—as a mystery and a menace—had come, as indeed they have. While it remained as a remote idea its terrors were potent, but now it has come so near that many of those who had put the problem by have been driven to examine it and discern something of its real nature, and they have begun to see that instead of being the enemy of life it is really the means of life, that life persists through all and even expresses itself by means of a world-catastrophe—when there is no other way.

It may well be that to some who have learned to "see life steadily and see it whole," all the welter of calamities in which we are steeped is little more than a flurry of shadows. To the rest of us—those who have not yet outgrown the old standards of value, who with all the world-shaking through which we are passing have not yet been shaken out of old grooves of thought and custom—it may well be a grim and heart-searching ordeal. We look around wistfully for comfort and guidance, for all our hopes seem to have gone down in a blinding mist. But it is a mist of morning rather than of night, and if the hopes have gone it is because they are destined before long to be changed for certainties.

"One thing alone is certain—this life flies." Let us carry the thought further than its cynical meaning in the mocking stanza of old Omar Khayyám. It flies indeed and carries us with it to regions beyond all the tricks of sense

and the deceptions of appearance. The phenomenal facts which suggest a world beyond and by which some set so great a store are but a small part of the revelation, however important they may seem. There are amongst us to-day those who have read the riddle without their aid. They have mastered the principles of life and followed where they have led, to a vision of life as it really is—the invincible custodian of things "quiet, lovely and eternal" the things that remain. To these the Spirit has spoken they have seen, having found their souls without the aid of books or experiments. Our facts—of clairvoyance, of inspiration and the manipulation of material forces by those who, having survived death, seek to demonstrate their survival—come to them as confirmations of ascertained truth and not as the first steps to its discovery. They have worked from the centre to the circumference—the truer way, although an impossible one at present to those whose intuitions are not yet awake. We may well rejoice that such minds are amongst us, to stimulate us by their presence and their message, and to complete for us the magic circle, joining up each hemisphere of the truth—the things of fact and the things of vision. Their thought fertilises and clarifies. It enables us to steer safely through the many strange eddies that come of the meeting of those cross-currents that play between this world and the world which is to come. They teach us "to bend the shows of things to the desires of the mind"—and reveal to us in their own being the things that remain—the tranquil soul and all that belongs to its welfare now and for ever. For, as Emerson puts it, "Our actions are seconded and disposed to greater conclusions than we designed. We are escorted on every hand through life by spiritual agents, and a beneficent purpose lies in wait for us."

### THE SOUL AND THE NATURAL WORLD.

The soul, when looking through the prose of science rather than the poetry of æstheticism, feels this universe to be more or less a temporary imprisonment. Thus is it tenderly sympathetic towards that which will grant it even partial enfranchisement. What, indeed, is the sublime in art or Nature but just that which on several splendid occasions justifies our innate love of liberty? We love Nature because she permits us to see beyond her as appearance. She humours our divinity; hints at our spiritual heritage and pays tribute to our transcendent destiny, which overreaches physical nature herself. To the man of art, she is thus but delicate drapery scarcely concealing the mystery of spirit; whilst to the intellect alone she is cruelly impervious. Carlyle, speaking of the poet, says that he communicates a certain character of infinitude to whatsoever he delineates. Indeed, all true art is an earnest of our immortal nature. The picture that hems us in, that chokes the imagination and does not permit of an outlet to thought, is no picture at all, being deprived of that special illimitability which is the peculiar characteristic of all that is truly beautiful. And this because man is a creature who seems to transcend his physical mediation and looks to the higher language of art to sing of his spiritual constitution. He is capable of going out into the illimitabilities of thought and rejoices in the ever-receding horizon, as if he were born for immensities which even Nature cannot aspire to; perhaps for the very reason that Nature spreads outwardly and spirit delves inwardly.

—"Hermaia," by COLIN McALPIN.

OUR last day does not bring us extinction but change of place.—CICERO.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoon, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.



# SPIRITUALISM AND THE PROBLEMS RAISED BY THE WAR.

By E. WAKE COOK.

## V.—THE SUGGESTED SOLUTIONS.

In summarising the suggested solutions, by the principles of Modern Spiritualism, of the great problems now confronting us, we must bear in mind the fundamental proposition that there is a World-Purpose, a Divine Idea underlying the seething tumult of events. This purpose is being carried forward at present blindly and with the maximum of friction; when we recognise the purpose and the right means thereto, then the friction and suffering can be reduced to the minimum. The purpose is a universal organisation to lay the foundations of civilisation; the whole of mankind and the whole world are to be organised in analogy with the human organism. To this end all backward and dozing peoples must be brought under the tutelage of the advanced, and educated to take their right place in the organisation of mankind. While barbarism exists, civilisation is held back for the general advance. This being the fundamental condition of true progress, we must shape our ethics so as to justify all the better means of carrying out the Divine Plan.

In the social, industrial and general organisation of the State, the fundamental aim should be the all-round development of all our resources, physical, mental and spiritual. As stated in the last article, this terrible war will, if we are not wise betimes, be followed by a war between Capital and Labour, which, owing to its longer duration, will be almost as devastating. The difficulties are great; but in the Harmonial Philosophy as much light is thrown on these matters as we need. In my articles on "Spiritualism as Social Saviour,"\* I outlined the teachings of Andrew Jackson Davis as given in his "Voice to Mankind," the concluding section of his supremely great work, "The Principles of Nature: Her Divine Revelations." His first principle is a reversal of our present blundering methods in which men's duties and interests are diametrically opposed. The first principle of social and industrial reconstruction is to make men's duties and interests agree, and so take away all temptations to dishonesty. The old rough and ready wage system, which is now denounced as "wage slavery," does not meet the need, and is the cause of endless friction, dishonesty, and demoralisation. Davis showed how this might have been overcome, and the interests of Capital and Labour harmonised without friction or irksome legislation. The men must be given a direct interest in the results of their labour, and the conflict of interests cease. Some form of co-operation or co-partnership will alone meet the case. There are, of course, great difficulties with smaller and more speculative forms of business, but they must be overcome; the alternative is syndicalism and chaos. In social reconstruction, Jackson Davis goes down to the fundamental and most beautiful principle in Nature. This might be called the poetry of mathematics, the principle of harmony, of music, which underlies the whole structure of the universe. This solves the problem of equality, giving every note its utmost value by placing it in harmonial relationship with every other. So, instead of all trying to scream up in the treble or growl down in the bass, we should each receive that position in the social chord in which we are of most value to ourselves and to all others. Equality, as commonly preached, would be stagnation and death. With the State, society, and industry harmoniously organised, the conditions of life would be so improved that we should have a steady improvement of the race.

A second means for the elevation of the race would be the strict observance of the golden rules of health. In the first volume of "The Great Harmonia," and in "The Harbinger of Health," our great teacher gives all that is needed for highest health and efficiency. If I might venture a nutshell summary, I should say: Avoid, as suicidal and poisonous, hatred, anger, and worry; exercise thoroughly all the faculties of the mind and all the muscles of the body. Eat little, but eat slowly,

and chew it much, and drink deeply only of the breath of life—fresh air.

A third set of means for race improvement, the approximation to the Superman, are the most difficult and delicate—Love, Marriage, and Parentage. These are expounded in the second and fourth volumes of "The Great Harmonia." Nearly all that can be said on Eugenics is to be found in those wonderful volumes, and must be studied there. Although the subject is not discussed there, one can infer the futility of all those shallow ideas of producing Supermen on stud-farm principles. The causes of improvement lie beyond their ken, in the physical and spiritual harmony of man and wife, in the mysterious, unfathomable regions of love, which is the essence of Deity. Our great teacher consoles us by saying that all souls are born married, and each will find his soul-mate sooner or later, in this world or the next. With that unique insight into the unity of principle underlying the seeming chaos of Nature's manifestations, he says that the conjugal principle is universal throughout Nature, controlling even the union of the atoms; positive and negative, male and female, Love and Wisdom.

If a definition be desirable I would say marriage is a union of the essences of two atoms. One seeks the other; both seek and find; for attraction is proportioned to destiny. . . . The conjugations of the myriad planets with their suns are perfect, God and the Universe; how united are all these in conjugal affinities! Marriage is not an arbitrary relation. All Nature is a *conjugium*; there is no isolated life. One form exists for and within another; and the method is matrimonial.\*

Love ranges up from passion, mere blood-love, to the higher mental and spiritual affinities; and when love meets love of the right complementary kind, the union is perfect and the resulting offspring will tend to surpass both parents. Such a love lasts through life, tending to spiritualise; and the close of the earthly life brings an afterglow of love, a second and enduring "honeymoon," more beautiful than anything known to younger folk. The quality of the love depends largely on the temperaments. These, Jackson Davis describes in ascending order as: 1. The Nutritive; 2. The Sensitive (or sensual); 3. The Motive; 4. The Muscular; 5. The Mental; 6. The Spiritual; 7. The Harmonial.

The Harmonial temperament, highest in the scale, is seen in the equilibrium, the accord, between the subordinate functions and the mental faculties. In this we find all the temperaments equally mixed, and progressively elevated in the order of development. . . . These seven radical or absolute temperaments are susceptible of five thousand, five hundred and forty different combinations, and there are that number of distinct individual temperaments in the world.

All these temperaments have three different conditions: positive, negative, passive; or female, male and neutral. When these three states are added to the seven temperaments, then their possible various combinations vastly exceed in number the inhabitants of the earth, over fifty-one quintillions! So Nature has a big scope for future possible variations.

The true science of marriage is in seeing that the two central temperaments of the man and wife agree, and are rightly complementary as regards being positive and negative. If these agree, then all the others by cultivation can be brought into harmony, the marriage will be a success, and the offspring will be on the way to the heights of the Superman. Where the two central temperaments do not agree, then the marriage is a failure, the couple are practically divorced as soon as married, and their latent discords will be perpetuated in inharmonious offspring. This seems to me to be the profoundest revelation on the mystery of true marriage; it should be profoundly studied, and should give the needed clue to Eugenics. Davis deprecates early marriages, on the ground that both parents should be thoroughly matured ere they take the grave responsibility of bringing children into the world. But as there are other grave evils in late marriages, the delaying of which is too apt to end in single cursedness, or incompleteness for two, another difficulty arises for which I have found no solution in Spiritualistic writings. If I might offer a suggestion on my own responsibility, I should say that the

\*LIGHT for May 25th, 1912, p. 247 et seq.

\* "Great Harmonia," Vol. IV.



knowledge now so general, the acting on which is causing sore disquiet to patriotic reformers, on account of the population of advanced countries tending to become stationary, while the lower races breed redundantly—this knowledge, I say, might have a good effect instead of an evil one by enabling young people to marry early, and delay the arrival of offspring until they themselves are mature. It would have another good effect, it would decide the question whether it was a true marriage ere assuming the grave responsibilities of parenthood. Another advantage would be that the father could be sure of his ability to support and educate children before allowing himself and his wife the privilege of a family. In case it is not a true marriage discords will have broken out, and in that case it would be a sin to perpetuate those discords. If, on the other hand, by that time the union is proved to be a happy one, then they would win blessedness for themselves, and confer benefit on the race, by having good and noble children, the nearest approach to supermen or superwomen possible or desirable. So we might say: Whom God has joined no man can put asunder: those whom the Devil has joined should be put asunder in all haste lest they commit a crime against posterity. A true marriage is the vestibule of Heaven: a false marriage is the atrium of Hell!

Casting a glance back over the ground covered, we see the soul of goodness in things evil. This awful Kaiser-made war, with its multitudinous results in pain and suffering, is like one of those beneficent, but terribly painful diseases which clear out otherwise ineradicable evils and brace the system for a new lease of healthier life. It has stilled for a time the demoralising severity of our party strife, which was leading to actual civil war. It has brought us face to face with realities we were foolishly ignoring; it has sent a wave of new life and earnestness throughout our world-wide Empire, and has evoked the most magnificent response of patriotism, support, and goodwill that the world has ever seen. This is the testimony to the stupendous and beneficent work absent-minded John Bull has done in the world; the Titanic share of the White Man's Burden he has borne, and the part he has, all but unconsciously, played in carrying out the World-Purpose, the Divine Idea. In following the blind impulses of expansive energy we have taken on our shoulders colossal educational tasks for humanity; we are trustees of civilisation for hundreds of millions of backward peoples, and our downfall would be a measureless calamity for humanity. John Bull staggers like a weary Titan under the awful load of responsibility Providence has laid on his broad shoulders; but there must be no shrinking, no listening to the petty counsels of petty people who are ignorant of the World-Purpose and the part we are destined to play. We must go on with our great educational task, educating the peoples up to enlightened self-government, then giving it them; and attach them to us only by the bonds of love and self-interest, forming, not an Empire, but a vast "Family of Free Nations."

We can now see the grains of vital truth which have given life to the colossal falsehoods of Nietzsche and of Germany. Germany was right in thinking that all that was good in her former culture and her present-day Kultur should be spread over the world. This was being done, and the world was peacefully becoming Germanised. And if her moral and spiritual culture had been equal to her material, she would have been a fitting head of the United States of Europe. But side by side with the tremendous material progress, there was a moral retrogression and degradation such as the world has never seen. One side of their Kultur was simply hell-craft, the exaltation of brutality, lying, lust, and fiendish cruelty to a degree that makes it a compliment to call them Huns. A lying spirit was abroad, and all the potent agencies of education—a servile Press, and an army of professors all under the Kaiser's thumb—libelled and belittled all other peoples and exalted Prussian militarism to heaven-kissing heights, producing a moral obliquity of vision and a megalomaniac insanity never before seen. The world must be purged of this foul disease, cost what it may. Europe is passing through its Gethsemane, a misguided people, swelled with mad pride, is trying to crucify the good; but a great Easter morn approaches, bringing a new hope, a new message, which receives its value from the world's agony and baptism of blood. We Spiritualists are the bearers of the brightest messages of hope

and consolation, the highest and broadest gospel ever vouchsafed to mankind, and the responsibility of delivering it worthily and energetically rests with us. Greatly we have received, greatly we should give.

#### A VISION OF PEACE.

A people who lack "vision" lack not only imagination, but also spiritual power. Here in England we think it impractical to indulge in "visions," forgetting the great truth that nothing practical can ever be done unless it has been "visioned" beforehand. This war was only imperfectly "visioned" by us, and hence the imperfections in our preparations for our defence and attack. It may interest your readers to hear of "a vision of peace" within my own experience.

It was a vision of the German Emperor seated in his chair. Behind him was the sardonic face of Frederick the Great, whose evil spirit possessed him—nay, owned him, body, soul, and spirit.

From the Kaiser's dark soul there seemed to pour out a long black rolling cloud of foul smoke, which spread itself thickly over all Germany, poisoning the souls of its inhabitants. It bred a spiritual epidemic of hatred, ill-will, self-glorification, cruelty, lying and lust, which penetrated into every German home more or less. It was the counterpart, in the spiritual world around us all, of the visible black cloud of poisonous gases emanating lately from the German trenches.

The "demoniacal possession" of the German Emperor was breeding devils by the million in the hearts of his people.

Suddenly there appeared a sun-like Angel of Light, sent there by our prayers for the deliverance of the German people from this terrible epidemic. Before him, the black cloud disappeared from off the face of the land, like the mist before the sun.

The German people seemed to wake up all trembling, as from an evil dream. They rubbed their eyes, shook themselves and bathed in the purifying light.

Then a great change came over them. They dared to think for themselves.

The epidemic was stayed. Health returned to their inmost souls and spread rapidly to their human hearts. Soon it reached the trenches. Then a wonderful thing happened. The soldiers remembered the goodwill of their enemies at Christmas last in the trenches. They understood how their enemies were in fact their real friends and deliverers. They rushed out unarmed, in a great overpowering impulse, and demanded an immediate cessation of hostilities.

Soon they could be seen marching together with their "enemies" in a great and glorious triumphal march of amity and goodwill straight for Berlin, gathering strength as they went, on a mission of peace for the whole world, and of punishment for the criminals who had broken this peace and stained the honour of the German nation with the blackest of crimes. In view of these crimes the whole of the military caste which had ordered them, and had bullied and terrorised the rest of Germany for twenty years past, was placed under arrest and was taken to Berlin by the victims of their terrorism for trial and judgment at the hands of the German people, and of their friends "the enemy."

Such was the vision. It may well become a practical result of this war if we add to our munitions of warfare the spiritual forces necessary to realise this result. These forces, though unseen, are the greatest realities of our lives, and will make those who believe in them irresistible and unconquerable.

Remember Cromwell's Ironsides, against whom none could stand. Meanwhile, till we can save the German people, we must fight them to the death.

Credo.

MR. HORACE LEAF informs us that he is starting on a lecturing tour in Ireland and the South of England, and will be absent until the 5th prox.

"A STAR ASTRAY."—Mrs. C. E. Ball (Hylda Rhodes) asks us to state that her book under this title is published by Messrs. Holden and Hardingham, and not, as we stated in error, Messrs. Hodder and Stoughton.



## A GENERATION AGO.

(FROM "LIGHT" OF JUNE 20TH, 1885.)

The "Spectator" gives a page to the discussion of the mind-reading theory of Psychological Researchers, as an explanation of the phenomena of Spiritualism, and the writer comes to the very sensible conclusion that it does not explain materialisation, nor psychography, nor any of the physical manifestations. Thought-reading has nothing to do with the movements of material objects. Thought-reading does not thumb guitars, nor play pianos, nor thread chairs on your arm, nor write and draw in closed boxes, or in total darkness.

No; thought-reading simply stands by itself, and may be an individual spiritual or mental faculty, but it gives no explanation whatever of what are called spiritual manifestations. And why try to explain simple evident facts? If I throw up a stone it comes down again. This is an astounding fact that no one has ever succeeded in explaining—not even by thought-reading. We talk of a force which brings down the stone, and call it gravitation—but a name, even of six syllables, explains nothing. We do not know what a force is, nor how it acts.

—Editorial Notes.

## THE ANNIVERSARY OF WATERLOO.

## A SOLDIER'S VISION OF COMING TRIUMPH.

We must be careful to draw a definite line between imaginative stories of the occult and the real thing. If we occasionally reproduce such stories, it is because, apart from the interest they may possess as fiction, their appearance in the journals of the time is indicative of the change in public feeling towards our subject. As a correspondent, whose letter we gave in *LIGHT* of the 5th inst. (p. 268), remarked, the allusions in Sir J. M. Barrie's play, "Der Tag," to the continued interest in the fate of their country of the dead warriors of Crecy, Agincourt, and Waterloo are a sign of the times. We have many such signs nowadays, but it is necessary, in the interests of the good repute of our movement, that there should be no confusion of fantasy and fact.

The "Cornhill Magazine" (June) publishes a "vision" narrated by Lieut.-Colonel G. F. MacMunn, D.S.O., in which he sees in the small hours of June 18th (exactly one hundred years since the battle of Waterloo) the spirits of Napoleon, Soult, Wellington and De Lancy visit the camps of the Allies. Wellington stands by the shoulder of the British Field-Marshal as the latter studies the map. "Perhaps the hands of dead Arthur Wellesley rested a moment on that shoulder and helped the cause of England and the civilised world. At any rate the necessary decision was made and the orders given."

A little later Wellington and his staff-officer observe at some short distance away a figure on horseback, and recognise Blücher. As they look, the old Prussian Marshal flings his arms in one great appeal heavenward. "'Mein Gott! Mein Gott!'" and the cry had the wail of despair of a human soul in agony." Then the eastern sky begins slowly to redden, a cock crows in a distant farmyard, followed by the strains of the "Marseillaise" and the subdued hum of the stirring bivouacs; the figures of the men of the old-time fade in the growing light, and the fateful day opens.

The suggestion, of course, is that on the 18th—which is almost upon us as we write—we shall fight and win a second Waterloo. But it is only a suggestion; it commits the writer to nothing. Should the Allies really obtain the decisive victory of the war on the 18th, the coincidence will be regarded as something more than a coincidence. People will write to the papers pointing to Colonel MacMunn's vision as a remarkable instance of fulfilled prophecy. On the other hand, should the anticipated triumph not come off, nobody can denounce the colonel as a false prophet; he has only to reply that his "vision" was merely a piece of imaginative writing which he never supposed would be taken seriously. True, he quotes Ecclesiastes: "The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun"; and it might be asked what support this dictum of the Preacher can either give to, or receive from, a

narrative meant to be regarded as fictitious. Perhaps the reply might be that the quotation is introduced, as Pooh-Bah would say, "to give an air of verisimilitude to an otherwise bald and unconvincing narrative!"

The story, however, is well and dramatically told, and had it been put forward as a genuine vision we should have taken more than casual notice of it. A highly respectable weekly contemporary, we see, has reproduced practically the whole of the story—which is not without significance of that trend of public thought to which reference has already been made.

## THE OLD ORDER AND THE NEW.

Scanning even casually the world's present evil state of discontent, warfare and anarchy, one is forcibly reminded how inadequate are the thought and contrivance of the wisest of men for its redemption. The one thing to teach the young is self-sacrifice, for this is the fact of Nature, continually visible. To facilitate this even science can avail nothing. We are under illusion, learning to rise above it and to raise the standard of our so-called goodness. The world's evil is comparatively small when we consider the quality of the virtue that satisfies us. Evil is part of that perfect good for which we are striving. Man becomes conscious of it because it is his work to abolish it. Are not force, self-assertion and strife of wills the great stumbling-blocks in the path of progress? Only when man obeys can he really rule, and herein is woman's supremacy. In her is the true rule—subordination, self-sacrifice, for is not Nature subject and submissive to man, and his rule over her merely phenomenal?

This child-state of humanity, the getting and giving, must be outgrown, that a higher good may arise. We cling too long and too tenaciously to the "form of godliness"; the casting off is a long-continued struggle, but the end is in view. The spiritual birth, though retarded, will eventually flash forth in the glorious splendour of reality. God's self-assertion must be the creature's self-sacrifice. In these perilous times this lesson is being brought home to us in all its vividness and power. Government by force is *not* God's rule; it is to pass, for the only true democracy is *no* government, but willing obedience—an extension of political power to all, a love that shall be universally creative. The death of the present order of things is assured, and likewise the future coming in glory of that kingdom which, "without observation," will revolutionise the nations. When man voluntarily lays down his life, then the power and splendour of the world dawns upon us. We are face to face with the great fact of regeneration; for the anointing Christ with gentle ministration opens our spiritual eyes, and we realise the beauty and heroism of the true saint, seeing men not "as trees walking," but in the similitude of the all-righteous, who said in tones of unwavering confidence, "I am the light of the world."

And new light kindles in the mourner's eyes,  
Like day-dawn breaking through the rifted skies;  
For Life is born of life's self-sacrifice.

E. P. PRENTICE.

## THE MENTAL SHOCK OF THE BATTLEFIELD.

The correspondent who sends us the following from a recent issue of the "Globe" asks whether the higher self or spirit is really temporarily driven out of the man by a shock, as the article suggests. We should say rather that it is the more delicate parts of the brain which are put out of action for the time and so unable to express the higher side of the nature.

Upon all battlefields cases of sudden insanity develop, but in this war there are new and strange wounds to consciousness totally distinct from the sudden mania which seizes upon the weak-minded in the ecstasy of mortal conflict. In many cases the shock of such explosives as are now employed obliterates the higher self without inflicting any visible wound upon the body, and the victim becomes the slave of an automatic sub-consciousness. Will, memory, and knowledge disappear, and the man becomes merely animal, unable to control the primitive emotions, and the bravest warrior may be turned for the time being into a being whose only instinct is to secure safety for himself. It is a new condition, which, so far as we know, has never before been recognised as one of the regular accompaniments of warfare, and it is necessary to realise that the wound, though invisible, is just as real as that which deprives the soldier of a limb. Happily, under proper treatment, it seems to be rarely permanent. It is indeed a wonderful thing that a man's self should be driven out of him by a shell; it is yet more wonderful that human science should be able to call it back.



## SIDELIGHTS.

On the afternoons of the 1st, 4th and 8th inst. at the rooms of the Alliance Mrs. Wesley Adams gave clairvoyant delineations with gratifying results, the fine quality of her gift meeting with general commendation.

Mr. James M. Stevenson, President of the Dundee Society of Spiritualists, has presented to the Dundee Free Library four volumes of extracts from "The Two Worlds," 1895-1912, and five volumes of extracts from *LIGHT*, 1895-1911. The gift has been acknowledged with thanks by the Chief Librarian, Dr. A. H. Millar. We compliment Mr. Stevenson on the service rendered to the literature of the movement.

Referring to Germany's adoption of the cult of hate, Dr. Albert Gresswell (who has on several occasions contributed to these columns) points out in a letter in the "Morning Post" of the 3rd inst. that among the three great empires of the past who indulged in this cult in its most malignant form, it was especially active at the very times which preceded and accompanied their downfall. The empires to which Dr. Gresswell refers are the Assyrian, the Carthaginian and the Moorish. Judging by history one cannot, he says, help forecasting that in the case of the Germans also the cult of hate is a sign of the decay of the nation.

A curious instance of the recurrence of a certain number in a man's life is afforded by the case of Lance-Corporal Arthur Llewellyn Davies, of Chiswick, who was killed during his first spell of duty in the trenches. Davies, who belonged to the 8th Middlesex Regiment, was born on February 8th, 1888. He was married on September 18th, 1912, and his only child was born on October 28th, 1913, being christened on January 18th of the following year. His number on the District Railway, on which he was employed as a conductor, was 180. After serving with his battalion at Gibraltar he sailed for England on February 8th last, left Southampton for France on April 18th, and fell in action on the 28th of that month.

Mr. Ralph Shirley devotes his Editorial Notes in the June "Occult Review" to the subject of "Religion and Dogma." It is useless, he says, to deny the natural tendency to drift into dogmatism. Christianity is perhaps the most dogmatic religion of which we have any record, but to its Founder the large majority of its dogmas would have been meaningless formulae. Theosophy started with a clean sheet, but the fate of other religions threatens to overtake it. Reincarnation has more than anything else become the pivot of the Theosophists' creed. Mr. Hereward Carrington, in "The Psychology of Alice in Wonderland" and "Alice Through the Looking-Glass," sees profound philosophy in what on the surface is only amusing nonsense. Dr. Helen Bouchier narrates more of her remarkable experiences on "The Ethereal Plane"; Mr. J. H. Power gives us his interpretation of "The Kabalistic Tree of Life"; and Mabel Collins hers of "Light on the Path." Mr. W. J. Colville writes on "Celestial Hierarchies and the Spiritual Aspects of Astrology."

On the 8th inst., under the auspices of the Union of East and West (Honorary Secretary, Miss Clarissa Miles, 59, Egerton Gardens, S.W.), a *Conversazione* and costume recital (for the benefit of wounded Indian troops) was held in the Grafton Galleries, the chief feature being the presentation by the Indian Dramatic Society of the English version of "Malini," by Sir Rabindranath Tagore—a poetical drama wherein the conflicting claims of religion, love and friendship are powerfully conveyed. The performance, which made a deep impression, owed nothing to scenic effects, the beginning and end of each scene being signified by a few soft strains played by a lady violinist. Other items in the programme were a paper on "The Dramatic System of the Hindus," by Mr. K. N. Das Gupta, one of the producers of the play, and speeches by Mr. William Poel and Mr. Martin Harvey (the well-known actor), commendatory of the enterprise of the society. Similar recitals will, it is hoped, be held on Tuesday evenings up to the end of July, when other Indian plays will be given.

Two little books by Countess Karadja, which give evidence of considerable thought and study, have been published, at 1s. net each, by the Power-Book Co., 58 and 59, Bank Chambers, 329, High Holborn, W.C. They are entitled respectively "The Secrets of the Gods" and "The Secrets of Some Bible Legends." In the former the author brings out some of the inner meaning of a number of the Hellenic myths, showing that they are not mere fairy tales, but dramatised representations of abstract truths. In the latter she performs a similar service for the stories of the Tower of Babel, Balaam's Ass, and Jacob's Ladder, examining these old legends in considerable detail, explaining many allusions not commonly understood, and then setting out the esoteric teaching which each narrative conceals.

An interesting feature of the June number of the "British Journal of Astrology" (W. Foulsham and Co., 2d.) is "The Kaleidoscope" by Sepharial. Under this suggestive heading we have a series of chatty paragraphs upon such subjects as "The Year of the Flaming Sword," "The Lusitania," "The Hymn of Hate," and "Scratched." The last-mentioned note contains some rather pointed references to certain would-be prophets whose predictions as to the duration of the war have been falsified. Mr. E. H. Bailey continues his "Lessons in Primary Directing," and Mr. J. Harvey his papers on "The Occult Significance of Genesis," while Mr. G. V. Dodderidge endeavours to answer the question, "Is There Such a Thing as Luck?"

## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

## The Question of Great Names.

SIR,—On this subject, dealt with in a leading article in *LIGHT* of the 8th ult. (p. 222), may I be permitted to state my own conclusions?

It is my opinion that Spiritualists often believe themselves in the immediate presence of evolved spiritual beings who were once eminent men when on earth, whereas these personages may be far off in space.

The evolved human in advanced spiritual spheres develops powers which enable him to project the soul from Heaven to earth, and impinge upon the soul of man. Through and by this multiple personality a master or super-man may project himself upon the consciousness of many on earth, so that at one and the same time he may appear in London, Paris and New York.

Not only is he able to manifest his thought through the brain of man, but also to show himself as a living form to the clairvoyant eye.

This power is a kind of limited omnipotence and omnipresence. To me it is doubtful if a Buddha, Jesus, or any other highly spiritualised and unfolded soul can come into immediate and instantaneous touch with man on the physical plane in any other way.

It is quite certain if the individual entity as a complete whole could come into touch with a medium and for a time enter into his physical body, this manifestation or act would cost the evolved spiritual entity long weary years of effort. The profit from such an experiment would not be worth the labour expended, as better results could be attained through soul projection as explained.

This power of soul projection is also common to man, though he is seldom aware of the fact, but in his case the power would be limited to making his presence known and felt in one part of the heavens only at a time.

Many eminent departed men, great in a worldly sense, do come into frequent contact and manifest through mediums. These function, however, from a lower plane of consciousness in closer contact with earth. It would be fair to presume that over



ninety per cent. of the controls manifesting through developed mediums are actually present.

Some of these spirits may not be what they represent themselves to be, as it frequently happens that great ones give humble names, and ignorant ones great names.

An ordinary investigator blessed with common sense will soon perceive and separate the false from the true, but my experience, spread over the past decade, has been that, in the great majority of cases, the spirits are exactly what they claim to be and nothing more. Personally, I have not had a single case of proved false impersonation.

Sincerity on the part of the investigator is the chief protection from such frauds. Great spirits will only come to those of an earnest and progressive mind, and such minds may be found in the labourer's cottage as often as in the palace.

It would probably help psychic beginners to understand some of their puzzling experiences to remember that man on earth may ring up, by certain vibrations of the mind, souls attuned to those vibrations in the highest heavens or deepest hells, just as one may do through wireless telegraphy.

Men, whether conscious Spiritualists or normal members of society ignorant of spirit intercourse, may daily and hourly tap the minds of many unseen souls in the boundless oceans of space.

Some little time ago, while conversing with one representing himself to be Robert Ingersoll, through the mediumship of another, I was surprised to find how frequently he quoted scriptural texts and made reference to the Master Jesus. I pointed out to him how strange it was that he should speak in so friendly a way with regard to the gifted Nazarene, whose followers he had so steadily slanged in his lectures. He informed me that after his departure from earth he learned with surprise that one of his chief helpers while lecturing on earth was the spirit of Jesus.

I should think this natural and true, but something that would give no little surprise to the Christian, who looks upon that earnest soul, Robert Ingersoll, as one who was sadly lost in error.

The Christian has long claimed that the child at his bedside may pray to the great Jesus and receive from Him individual help. I believe this to be true. If this be accepted, is it not reasonable to suppose an earnest man on earth may receive help and instruction direct or through a medium from great ones in the spiritual sphere?

These facts are evidence to our understanding through the physical laboratory, and thus is spiritual law slowly and surely becoming a twentieth century science.—Yours, &c.,

JAMES MCKENZIE.

June 5th, 1915.

#### The Vision of Mons.

SIR,—Your correspondents, Miss Katharine E. Bates and Mr. Julian T. Bec, draw the most extraordinary inferences from my letter in your issue of the 22nd ult. Because I discredited the idea of an army of spiritual beings specially told off by some Divine behest to guard the lives of our fellow-countrymen, Miss Bates politely, but quite unnecessarily, assures me that I shall make the mistake of my life if I suppose "that St. George or St. Michael or any other saint is going to help and encourage blasphemous savages," and Mr. Bec seems to think me capable of conceiving that a God of love can countenance and favour the perpetration of horrors! One would imagine I had defended German militarism and its offspring of cruelty and outrage, instead of entertaining, as I do, a most cordial hatred for militarism and all its ugly brood, wherever they are found.

Miss Bates cannot understand why I should object to the text, "The angel of the Lord encampeth round about them that fear Him and delivereth them." I don't. I regard it as a splendid text—much too good to be misapplied. It should be a source of comfort to the fathers and mothers of brave young fellows killed at the front to know that the angel of the Lord encamped round about their dear ones and delivered them—delivered them with a great deliverance, a deliverance from selfishness, from unworthy fears, from evil and vengeful passions,

and from aught that could sully their young manhood and dishonour their name. For, after all, the real dangers to our life are spiritual rather than material. The enemy from which our country, as a whole, has most to fear is not the Kaiser or the Prussian people, but the spirit which dominates them and which may, if we do not resist it, dominate us. A man's chief foes are always those of his own household, and it is from these that he most needs deliverance.

My Spiritualism seems to be suspect because I do not hail with pleasure these Mons stories, but it is precisely because I am a Spiritualist that I feel no eagerness to accept them. To me there is nothing spiritual in them. They represent rather materialism transferred to another plane. I prefer to think of spiritual beings as exercising spiritual influences. These stories have been alluded to as instances of Divine aid. We need that aid in all the circumstances of our lives, but I do not see why the interference of a band of discarnate spirits in a battle should be regarded as in any special sense Divine aid, any more than would be the unexpected arrival of another contingent of our allies to turn the tide of the fight. There seems to me to be less of Spiritualism in it than of an outworn and discredited theology.—Yours, &c.,

D. ROGERS.

SIR,—Last week I was travelling down to Southsea; the only occupants of the railway carriage besides myself were two ladies. I dropped into conversation with them, our talk drifting first to the war and then to Spiritualism. I referred to the angel messengers in the Bible, and added that even lately on the battlefield soldiers had seen visions. "Oh, yes," exclaimed one of the ladies eagerly, adding that an officer home from the war had told her that he had seen a wonderful vision of angels at Mons. They had placed themselves as a shield before the English, and the Germans had fled panic-stricken—he said it was a marvellous sight. The lady remarked that it had perplexed and puzzled her greatly. She was surprised when I told her that same vision had been seen apparently by numbers of soldiers and had caused some talk and controversy in various papers.

I should like to mention that my young nephew, who enlisted for the period of the war at Portsmouth, told us on Sunday evening that at the Garrison Church in the morning, during the service, the chaplain told them of a sergeant who was sitting where they sat only a short time ago. He was gazing at the altar, and suddenly the altar disappeared and he saw distinctly the form of the Lord Jesus Christ standing with outstretched arms towards him. "That sergeant is now dead, killed at the war," added the chaplain sadly. "I shall never see him again on earth, but I hope to do so in heaven."—Yours, &c.,

ANNIE M. MARCH.

90, St. Andrew's-road, Southsea.

June 5th, 1915.

[We thank Miss March for her interesting letter, but we are still waiting for first-hand evidence of the visions on the battlefield.—EDITOR.]

#### The Redemption of Militarism.

SIR,—Many years ago the revered and beloved Florence Nightingale wrote, in a letter to Sir H. Verney, of the "military spirit" in a good cause in spite of all the evils of war as "the purest leaven for the national spirit."

We should learn from this the absence of the true knowledge of the principle of life, the absence of the best. Would not a true knowledge of life universalise that which is good in the military spirit—make it to be *all* instead of an engrafted exceptional element?

The man who voluntarily gives his strength for his King, country, or colours, is more truly Christian than he who seeks to perfect his own so-called righteousness by asceticism, fastings and humiliations. No law will suffice for "actual life" that is partial. It is by man that the absolute right must be done, and God's Kingdom (on earth) established. Nature is a whole, a unity. Only when true manhood is attained can her control by him be accomplished.—Yours, &c.,

Sutton.

E. P. PRENTICE.



## Sleeplessness and Spirit Healing.

SIR,—In connection with your note on sleeplessness on p. 265, it may interest you to hear how the inveterate trouble has been dealt with in my case. Some twenty-five years ago I was suffering from nervous breakdown, which has not yet quite disappeared. One of the most distressing accompaniments was sleeplessness, for which there seemed to be no cure. I used to pray myself to sleep, but it was accompanied by a shock or jerk, which I did not then understand. This has gone on, more or less, ever since, and is in full operation to-day. I now know that I am magnetised by a ministering spirit; I have no more sleepless nights, and, as a rule, get to sleep very early unless there has been great mental strain, when the process is deferred, evidently for good reasons. There are times when I do not experience the magnetising consciously, yet I consider it always happens. There is a method in it, and it takes various forms. Sometimes it is so sharp and sudden as hardly to be pleasant; at other times it is a touch at my feet, then on the small of the back, then in the brain. Occasionally the order is reversed, or it may come as a delicious thrill through the whole of the body. If I wake in the night and wish to get to sleep again, I call for my unseen magnetiser, and perhaps have to wait half an hour or more, but, as a rule, he comes and manipulates me accordingly. After all these years of varied experience, it is useless to set it down to imagination or self-suggestion; and quite lately, through a clairvoyante sensitive, I received a message from him, which, as I give it, embodies his answers to my questions. He is a Hindoo "man of medicine," and says:—

I have come down the ages for two thousand years, and have magnetised one man after another. Eastern and Western men have I attended in my travels from the spirit world. Men of high intellect have I a passion for—to see and to help them in their daily work, and to help them to rise spiritually, and attain a higher place in the planes of Asteria. You are in touch with me when I magnetise you and put you to sleep—you pass out of the body and travel with me. You do not see and hear in that sense [I had asked why I did not see and hear when out of the body on such occasions] but you use the knowledge you get for the benefit of mankind: you are not ready to do it consciously: you will not know till this life is over—but you gain the knowledge and use it. See that you put your intellect to the best use that your Maker desires. Farewell.

I quite believe I do leave the body in sleep. I have been out of it when awake during the day. And on one occasion in my sleep, I don't know where I was, but a bell rang and I said, "I must go now," and waking up I found myself getting into my body again.—Yours, &c.,

J. W. M.

## The Comrade in White.

SIR,—*Après* of the interesting story "The Friend of the Wounded," from the article (p. 269) dealing with "The Comrade in White," I have been struck by the close similarity to a vision experienced by my wife (which she has made use of in her last book, "The Pain of the World"), in the passage where the writer describes the wound of "the Comrade in White":—

"This is an old wound, but it has troubled me of late." And then I noticed sorrowfully that the same cruel mark was on his feet. . . . But it was only when I saw his feet that I knew him.

Compare this passage with the following from "The Pain of the World" (p. 338):—

The two men turned and walked to and fro. . . . She stopped, and the children ran forward as the stranger stooped and kissed them. Hester went forward more slowly, her eyes like jewels of wonder, looking at the man who seemed to be standing in a very cloud of fire. He put out his hand. "Oh! Sir," she cried, "let me bind up the wound. You are hurt." And they both saw great stains of wounds upon his brow as he answered, "That was done long ago—in Jerusalem."

In the summer of 1911 you published a letter from my wife in which she describes how she saw a rider in armour sitting on a white horse in the heavens (corroborated by her son who was with her and who is psychic). Only a few days ago I heard a lady describe this same vision of the white horse as seen by her two years ago. For those who have eyes to see these are no new things.—Yours, &c.,

HUGH L. AMES.

## SOCIETY WORK ON SUNDAY, JUNE 13th, &amp;c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Horace Leaf delivered a most interesting address, followed by well-recognised clairvoyant descriptions. Mr. Leigh Hunt presided.—77, *New Oxford-street, W.C.*—On the 7th inst. Mr. A. V. Peters gave remarkably successful descriptions and helpful messages. Mr. Douglas Neal presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning and evening, trance addresses on "The Spirit of the Child" and "The Potentialities of the Child." Soloists, Mr. and Mrs. Godley. Special collections for poor children's holiday fund. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Mrs. Fairclough-Smith gave powerful addresses, her evening subject being "The Path." For next Sunday, see front page.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mr. Prior gave an address. Sunday next, at 11.15 a.m., public circle; 7 p.m., Mrs. Podmore, address and clairvoyance. Friday, at 8 p.m., public meeting. 27th, Mrs. Mary Clempson.

STRATFORD, E.—WORKMEN'S HALL, ROMFORD-ROAD.—Mrs. Mary Clempson gave an interesting trance address, "The Problems of Life," and some clairvoyant descriptions, which were much appreciated. Mrs. E. Bryceson presided. Sunday next, Mr. and Mrs. Roberts, address and clairvoyance.—W. H. S.

WOOLWICH AND PLUMSTEAD.—Trance address by Miss V. Burton, "Things that Matter." 9th, successful Lyceum Social. Sunday next, 3 p.m., Lyceum; 7, Mrs. Mary Gordon, address and clairvoyance; 8.30, public circle. Wednesday, Mrs. Podmore, address and clairvoyance.

BRIXTON.—143A, STOCKWELL PARK-ROAD, S.W.—Mrs. Wesley Adams gave an interesting address and clairvoyant descriptions. Sunday next, 3 p.m., Lyceum; 7, Mr. Sarfas. Circles: Monday, 7.30, ladies'; Tuesday, 8, members'; Thursday, 8.15, public.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Good addresses and clairvoyance by Mrs. Podmore. Sunday next, at 11.15 a.m. and 7 p.m., Miss Estelle Stead, addresses; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; public circle at 8; also Wednesday at 3.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR HALL).—In the morning Mrs. Jamrach gave an interesting account of her experiences; and in the evening spoke on "The Resurrection," both addresses followed by excellent clairvoyant descriptions. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Harvey; also on Monday, at 3 and 7 p.m., 1s. each. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.—F. V. C.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. A. de Beaupaire gave an excellent address on "Experiences of Spirit Life" and descriptions. Sunday next, 11 a.m., usual meeting; 7 p.m., Mrs. Mary Davies, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. Robert King addressed a large audience. Sunday next, at 7 p.m. In absence of Mr. K. Reynolds, the hon. sec. (Mr. T. Brown), will give address on "The Purpose of Life"; Mrs. Brown will also speak. Wednesday (23rd), special visit of Mrs. Neville at 7.30.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Mr. E. Alcock Rush spoke in the morning on "Inspiration"; and Mr. G. R. Symons in the evening on "Auras or Halos." 9th, Mrs. Evelina Peeling gave address and psychometrical readings. Sunday next, 11.15 a.m., Mr. R. G. Jones; 3 p.m., Lyceum; 7 p.m., Mrs. E. Neville. Wednesday, Mrs. E. Neville. 27th, Mr. Harold J. Carpenter.—J. F.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Address in the morning and poetic messages in the evening by Mr. G. F. Douglas, who had also given messages on the 12th. 10th, open circle. Sunday next, 11.30 a.m., Mrs. Turner, address; 7 p.m., Mrs. Alice Jamrach, clairvoyance. 24th, 8.15, usual meeting. 26th, 8 p.m.; 27th, 11.30 and 7 p.m.; 28th, 3 p.m., Mrs. Batterworth.—T. G. B.

GOODMAYES AVENUE (opposite Goodmayes Station).—In dealing with "Christian Initiation," Mr. L. I. Gilbertson, F.J.L., urged all Spiritualists to widen their knowledge of Christian teaching, especially concerning its Egyptian origins. 8th, Mr. G. Tayler Gwinn gave an address and answered questions on "Man's Duty," based upon "Spirit Teachings." Sunday next, at 7 p.m., Miss C. D. L. McGrigor, F.T.S. Tuesday, 8 p.m., Mrs. A. Jamrach.—C. S.



STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on "Mediumship"; afternoon, Lyceum; evening, Mr. Hayward spoke on "With what Bodies do we Come?" and Mrs. Hayward gave descriptions. 10th, Mrs. Orłowski, address and clairvoyance. Sunday next, at 3, Lyceum; 7, Mrs. Pulham, clairvoyance. 24th, several speakers. 27th, Mrs. Greenwood, address; Mrs. Connor, clairvoyance.—A. T. C.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, inspiring address by Mrs. Checketts, solo by Mr. Haworth to a good audience. Evening, helpful address by Mr. G. F. Tilby on "Spiritualism, how it helps us in Everyday Life." Miss Shead's solo, "Come unto Me," was much appreciated. Sunday next, 11 a.m., Mr. Haworth, "Personal Experiences"; 6.30 p.m., Mr. A. C. Scott, address on "Search for Happiness."

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, well-attended circle conducted by Mr. Ashley; evening, good address on "The Whole Duty of Spiritualists" by Mr. A. T. Connor; clairvoyance by Mrs. Connor; improved attendance. On the 10th Mr. Wright gave a very interesting address on "Retribution," followed by well-recognised clairvoyant descriptions. Sunday next, 11.30 a.m., circle; 7 p.m., Miss Violet Burton. Thursday, 8 p.m., Mrs. Beatrice Moore, clairvoyance; silver collection. Tuesdays, 8 p.m., open circle.—P. S.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mr. J. J. Morse gave addresses, morning and evening.—H. E.

TOTTENHAM.—684, HIGH ROAD.—Mrs. Edith Marriott gave an interesting address on "Body, Soul and Spirit," and some convincing clairvoyant descriptions.—N. D.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mrs. Mary Davies gave an address and clairvoyant descriptions. Large after-circle.—W. P. C.

SOUTHAMPTON SPIRITUALIST CHURCH, CAVENDISH GROVE.—Addresses and clairvoyance by Mrs. A. Boddington. 9th, address by Mr. Pearce; soloist, Miss Lily Terry.

SOUTHPORT.—HAWKESHEAD HALL.—Miss L. E. Beckett spoke on "Our Religion" and "A Message from the Dead." Clairvoyantes, Miss Beckett and Mrs. Charnley.—E. B.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address on "Concentration" and clairvoyant descriptions by Mrs. E. Graddon Kent, who also gave descriptions in the afternoon.—J. W. M.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Address and descriptions by Mrs. Mary Gordon. 10th, Mr. F. T. Blake.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Meeting conducted by Mr. Arnold. Address and clairvoyance by Mrs. Short. Soloist, Mrs. Pearce.—E. E.

EXETER.—MARLBOROUGH HALL.—Addresses by Mrs. Letheren and Mr. Elvin Frankish; clairvoyance by Mrs. Letheren.—E. F.

TORQUAY.—A memorial service was held in connection with the passing to the higher life of Mr. R. Ellis, an esteemed member and worker. The Dead March in "Saul" was played at the close by Mr. Albert Bannister.—R. T.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Dweller of the Within"; evening, "The Reaper of the Mists." 7th, clairvoyance by Miss Mason.—H. A. N.

SOUTHEND.—SEANCE HALL, BROADWAY.—Morning, Mr. Rundle spoke on "Diseases: Physical and Mental"; evening, Mr. Haggood on "Truth" and "Death." Good clairvoyance by Mr. Rundle.—C. A. B.

BRISTOL.—THOMAS STREET HALL, STOKES CROFT.—Address by Mrs. Hillman, of Newport; large after-circle, clairvoyance by Mrs. Hillman and others. During the week Mrs. Stair, of Keighley, conducted several circles.—W. G.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mr. Hurst, of Oldham, spoke at both services, his addresses being much appreciated. Evening subject, "Jesus, Son of God or Son of Man." Miss Bertha Cadman, also of Oldham, gave clairvoyant descriptions.—T. A.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—An inspiring address and helpful clairvoyance were given by the president. Sunday next, at 11 a.m., service and circle; 7 p.m., Mrs. Annie Boddington, address and clairvoyance. Thursday, at 8, clairvoyance by Mr. Horace Leaf.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STONE ROADS.—Morning, spiritual healing service, conducted by Mr. G. F. Tilby; afternoon, Lyceum; evening, address on "Ignorance" by Mr. W. F. Smith, clairvoyance by Mrs. Smith. Anthem, "Sing unto God, O ye Kingdoms," by the choir.—T.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, uplifting address by Mr. Tayler Gwinn. 7th, ladies' meeting, address and psychometry by Mrs. Alice Jamrach. 9th, 8 p.m., address on "Reason and Instinct," by Mr. Watson, clairvoyance by Mrs. Marriott.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHEAST.—Morning, address and clairvoyance by Mrs. Ramsay; evening, address by Mr. S. Pulman, descriptions by Mrs. Farr.—P.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—Mr. F. T. Blake, of Bournemouth, President of the Southern Union, gave two good trance addresses on "The Dead Man's Home" and "Spirit Life and Labour," following each with clairvoyant descriptions. The whole of the day's collections were given to the local Hospital Sunday Fund.—J. McF.

SOUTH WALES SPIRITUALISTS' UNION.—The second annual Conference was held at Cardiff on Sunday, June 6th, and was successful in every way. The report showed that the results of the year's work were very satisfactory. A number of eminent workers had toured Wales during the year, doing valuable mission service. The union's secretary was elected to represent Wales at the S.N.U. Conference at Hull. The year's finances showed a balance in hand of £2 11s. 7½d. The annual picnic was fixed for August 2nd at Caerphilly Castle. The retiring officers were all re-elected.—G. E. OWEN, Hon. Sec.

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" 3 p.m.—How to Learn the Angel Language.

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JULY 4th, 11 a.m.—Is it the Will of "Our" Father to Heal Us?

" 3 p.m.—"Evil Spirit Messengers." How Shall We Know Them?

" 6.30 p.m.—Must one be Sick to Pass Out of His Robe of Flesh and Blood?

JULY 11th, 11 a.m.—What Must I Do to be Healed?

" 3 p.m.—"Spirit Gifts" on the Market.

" 6.30 p.m.—How Does the Divine Law Operate of the Working Out Your Own Salvation in This Life and in Soul Life?

JULY 18th, 11 a.m.—No Change in Our Father's Laws.

" 3 p.m.—The "Curse" of the Trading in Gifts.

" 6.30 p.m.—The Mission of "Jesus of Nazareth" Not Understood. The Lies of the Churches.

JULY 25th, 11 a.m.—The Power of the Spirit.

" 3 p.m.—Spirit, Soul and Body.

" 6.30 p.m.—What is Hell or Heaven? And Who Makes Them, and How?

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## CONTENTS.

Notes by the Way.....	301	The Direct Voice: Proofs and	
Spirit Memory and Séance Per-		Problems.....	306
plexities.....	302	The Origin of Evil.....	307
The War and the Problems of Life		The Vision of Mons.....	308
and Death.....	302	The British Association and Sir	
The Life Militant.....	303	Oliver Lodge.....	309
The Psychic Telegraph.....	303	A Generation Ago.....	309
The Scientific Investigation of		The Methods of Psychical Re-	
Physical Phenomena.....	304	search.....	310
The Story of Malini.....	305	Sidelights.....	311

## NOTES BY THE WAY.

The lady so well known in the annals of psychical research as "Miss X.," in dealing with the subject of crystal visions, used to make frequent reference to the process of visualisation. Many other seers are doubtless familiar with it in the exercise of psychic vision. Indeed, it appears to be necessary in some cases that, in order to see clearly, the thing to be seen shall be first visualised by the seer. To the superficial observer this might savour of "mere imagination" as regards the thing seen. Well, it is imagination to begin with, but the thing seen is not all imaginary. It seems necessary sometimes that to behold an object it shall first have an image in the mind. When it is a question of discerning some distant spectacle it is often necessary that we shall be told what the object is for which we are to look. Here, for example, is a knot of people straining their eyes to gain a glimpse of something on the horizon. Some person who joins the group stares in vain in the same direction, seeing nothing extraordinary until he is told what to look for, when, with the object unconsciously visualised in his mind (a balloon, let us say), he is able to discover it. Suggestion has its part to play in this matter. We can often make out the string of a kite at a great distance when we have seen the kite itself. The kite gives us the clue—it suggests the string.

On another page in this issue our contributor, "N. G. S.," re-states in his incisive fashion the question of "The Origin of Evil," which has for some time past exercised the minds of some of our correspondents. For all his apparent cynicism "N. G. S." is a truth-seeker, and one of the uncompromising kind. We are always glad of his pungent criticism and applaud his desire to apply the severest tests to every doctrine to which he is invited to subscribe. When an iconoclast of this type has finished his task of demolition, it may be reasonably inferred that he will turn his attention with equal zeal to the work of building up those ideas which, being true in essence, are proof against his attacks. There are, of course, two classes of critics: those who assail a doctrine because of some personal prejudice with which it conflicts and those who attack it in order to discover whether by its powers of resistance it can show itself worthy of their support. "N. G. S.," we have every reason to believe, is one of the latter, and hence we willingly allow him space to state his argument.

While we can sympathise with "N. G. S.'s" perplexities, we have no doubt about the ability of the Universe to justify itself. Only it will not do so by any

sudden revelation. The world at one time—the mid-Victorian period—was rapidly becoming to many thinkers a sort of blind alley—a world without "end," meaning or purpose, a contrivance of senseless forces, against which its creature, man, rebelled in vain. And then came the revelation of a new world to redress the balance of the old, and for those who gained assurance of the survival of man there arrived a great light on the problem—life was found to have intelligent direction, and to be far more purposeful than at first appeared. But even so the problem of Evil was not altogether cleared up. It was indeed thrown into sharper relief by the revelation of an intelligent world-order. To us it appears that there is a primal reality beyond the two concepts which we term "good" and "evil," although even in the highest spheres of spiritual existence the duality—the contrast—may persist in some way unimaginable to us. Discords are essential in music, but the great musicians do not regard them as "evils."

"Voices from Across the Gulf: by a Lady through whom they have been Communicated" (L. N. Fowler and Co., 2s. 6d. net) is introduced with a preface which informs us that the pages that follow were given to the author in automatic writing by a deceased relative who himself was only acting as an amanuensis for others. He desired that the communications should be published in order to impress on earth-dwellers the importance of right thought and right living, and the sin and wrong of suicide. For nearly all these communications purport to be from persons who, from one cause or another, sought escape from their earth environment. One strange feature we note about them is that they seem to be not so much actual direct messages either to the medium or to the intermediary intelligence as reflections of the spiritual conditions of these unhappy souls—as though the medium, or her relative writing through her, were unconsciously sensing their varying emotions of trouble and bewilderment and reproducing them in the broken, ejaculatory language in which they would naturally be conveyed. This idea is supported by the fact that Jesus himself moves as a very real figure through these brief under-world dramas, manifesting his presence in response to the appeals of the sufferers, and uttering words of rebuke, forgiveness, and inspiration. All classes of society—Magdalen of the street, Society butterfly, lawyer, actor, author, financier, banker, &c.—are represented in this motley throng of "les misérables." One consoling teaching emphasised in these communications is that there is no impassable gulf between heaven and hell but the gulf of unrepented sin. The Rev. Arthur Chambers contributes a foreword commending the book to thoughtful and careful consideration.

With the din and dust of war around us, to spare any time or thought for poetry seems to some an almost sacrilegious waste. Others, on the contrary, feel that it is good to escape from the grim tragedy even for a brief season, and to let the poet fulfil his mission by leading



them on to the mountain tops where they may breathe a purer air and touch spiritual realities. To such we are glad to introduce Mr. James H. Cousins' new volume of verse. "Straight and Crooked" (Grant Richards, 2s.), is an advance upon Mr. Cousins' previous work. His song plumbs a deeper depth of experience and soars to a greater height, for it is plainly the outcome of suffering, yet of suffering through which sounds one clear note of confidence in the power of the human spirit over all the changing conditions of time. Listen to the ring of triumph in the concluding words of "The Cross and the Book"—a sonnet in memory of a beautiful and good woman:—

For us—a tear. For her—oh, music make!  
Death has unclothed from vesture of decay  
The shining self that knows not death or birth.  
She is not here!

Such a note of hope and certainty is splendid during this time of sorrow. Not only does every poem in this book possess the charm of melody, but each enshrines a great spiritual lesson. The last (which gives its title to the work) teaches that in God is all; that He is manifest in both the seemingly ugly and the beautiful, the crooked and the straight.

#### SPIRIT MEMORY AND SEANCE PERPLEXITIES.

Reading recently Dr. Eugene Crowell's work, "The Spirit World," we came on the following passage, which we reproduce as having an intimate bearing on some of the difficulties of investigators, especially in connection with voice phenomena:—

The memory of spirits is generally as defective in regard to things *here*, when they return to their homes, as it is in relation to things *there* when they visit us. When they approach the earth their organisms, throughout, including their brains, invariably become in degree materialised, and their minds generally are rendered less active and clear, and their memory becomes impaired under these changed conditions. Then, when they leave our atmosphere they throw off the material elements with which they have been permeated, and with these the remembrance of what they have here said, heard and witnessed, frequently passes away. One would suppose, in view of this fact, that when they return to earth the remembrance of what they have said, done, or witnessed, on a previous visit, would return in full force, but it appears to be otherwise. This difficulty is less with those spirits who frequently visit the earth, but I have found none whose memory, while here, is not, in some degree, and on some points, impaired.

Spirits, when they meet us in séances, notwithstanding they may have previously, in their own homes, considered what they intended to say, very often find themselves in a position like that of the schoolboy who has carefully studied his lesson, and mastered it perfectly, yet when called to recite before his class is unable to recall a sentence, perhaps even a word, and like the schoolboy with his lesson, when they have returned to their homes perhaps every word and idea recur to their minds with provoking distinctness. I have always found the memory of my spirit advisers extremely defective in relation to what transpired at previous séances, and this was a subject of almost constant regret, sometimes of annoyance, until it occurred to me to suggest to them to take notes of whatever they desired to remember, and refer to them in their own homes, as also here in subsequent séances. They adopted the suggestion, and since then, now nearly two years, there has been no trouble from that cause, and they frequently will request a moment's delay while referring to notes taken in previous séances, and when found will read them to me in the same phraseology in which I have them recorded. And they not only take notes during our séances, but note down in their own homes whatever they desire to remember when here. Before they adopted this practice they frequently forgot to tell me what, before they left their homes, they desired to say, and I have repeatedly known them to return in a few minutes after the close of a séance, and again control the medium to tell me of something which was the main object of their original visit, and the remembrance of which had wholly faded from all their minds upon approaching the earth, but which was revived as soon as they reached the first sphere on their return.

A SNEER is as often the sign of envy as of contempt.

#### THE WAR AND THE PROBLEMS OF LIFE AND DEATH.

INTERVIEW WITH MRS. DESPARD.

Mrs. Despard has been described as the incarnation of the insurgent spirit of these times—the prophetess of revolt. One admiring observer her character and work recalled the French Revolution, although he could hardly have been thinking of Charlotte Corday. To another, Deborah, the prophetess of Israel, was suggested. But her influence is so wide, her activities and interests so multifarious, that it is impossible to describe her in a phrase. Her genius is both destructive and administrative—she is equally reformer and organiser—but greater than either is her constructive quality. She has both the vision and the executive power of the builder of the new social order. She has touched with her quickening spirit all the great social movements of the time—Women's Suffrage, Peace propaganda, Teetotalism, Social Rescue work, Spiritualism, Theosophy, Municipal Reform, Socialism—to mention some of the more prominent phases.

Surprise has been expressed that her frail form could carry so lightly such a burden of work, and the wonder is not disposed of even by the explanation that those gifted souls who can place themselves in touch with the great reservoirs of spiritual power are sustained as though by some magic elixir. The wonder remains—the miracle of such a life grows the more closely we become acquainted with it.

To a representative of LIGHT, who called upon her at the offices of the Women's Freedom League, Mrs. Despard talked of her impressions on her recent visit to France, where her brother, General French, holds the position that just a century ago was held by the Iron Duke. One of the things which made the strongest appeal to her mind was the wonderful change in the attitude of the soldiers towards the problem of death. "They seemed to look upon it," she said, "as merely a sort of episode or incident in their career." Cheerful and debonnaire they faced the last enemy with a jest on their lips. Death was merely "going out West"—a journey to the setting sun, with the inevitable suggestion that with it they would rise to face another day elsewhere. It was quite wonderful, she thought—this change from the dull stoicism and stifled fear of an older day to the bright, alert acceptance of the last experience of mortality. They looked forward to it in no reckless, light-minded mood. They were for the most part clean-living, self-respecting men, healthy in mind and body. If they had a dread, it was of being wounded or made prisoners. But of death itself they seemed to have no fear—they faced it with a full sense of responsibility but with no qualms. It suggested to her the coming of a new vision—help and inspiration from "the other side." There was also the bracing moral effect of the knowledge that they were fighting in a noble cause. That had an immense psychological effect, they knew that their lives would not be wasted.

Mrs. Despard could say nothing concerning the reported visions and other psychical manifestations at the front. But she told of the extraordinary interest shown in Joan of Arc amongst the French people. Joan had become a living force amongst them to-day. Her name was spoken everywhere in veneration. It was as though she had returned to them in spirit to play anew her old part of the liberator of her country.

Incidentally Mrs. Despard disclosed her attitude towards Spiritualism as a movement. It was one of the principal agencies which had given a new direction to the thought of the time—its phenomena challenging the materialism of the age and breaking up the old dogmas concerning the finality of physical law. With it she ranked Theosophy as engaged in the same work, while the Woman's Movement was the principal factor in awakening the public mind to the need of a newer and truer social order. Speaking of the great spiritual revolution that is now in progress, Mrs. Despard remarked that she remembered, as a girl, in the middle of the last century it was prophesied that before the twentieth century was half finished the idea of religion and of spiritual revelation would have disappeared. What had happened was precisely the reverse. There was never a time



when the minds of men were more receptive of anything which transcended the physical. Their thoughts were being widened, and their eyes opened on new horizons beyond the world of matter which had appeared to shut them in during the age when physical science was dominant.

The war, Mrs. Despard continued, was destined to bring about many salutary social changes in spite of its heavy toll of blood and misery. She could not think that many of the young men now in the field, and who came through it unharmed, would go back to their old narrow and often unhealthy surroundings. They would demand a more natural open-air life—the life of field, farm, and garden, and the open road. That might mean a return to the ancient industry of this country—agriculture, which under the blight of industrialism and the enervating life of cities had fallen into decay. That would mean a renewal of strength for the nation and a prosperity more stable and healthy than the mere prosperity of trade. There would be more of the truer form of a nation's wealth—happy, healthy lives.

#### THE LIFE MILITANT.

The following passages from an article by Dr. William Sharpe have a bearing on the question of the true place of the martial spirit in human life, and its application to world-uses:—

From the most ancient times all the religions of the world, whilst having an underlying physical basis in common, had also their periodic restatements, accompanied, at times, with "revivals" or waves of intense religious excitement, generating always that degree of enthusiasm without which religion becomes ineffectual as a humanising agency and must give place proportionally to a state of indifferent apathy always baneful to human progress. But the "law" of human evolution ever ensures that such a state must not be allowed to continue; for the laws of life also and the continued uplift of mankind demand that we must have an "enthusiasm," and if not deific, then demoniac. So, as the result of the latter, all down the ages we have had wars, civil and national, in operation on a greater or less scale, until the demoniac gave place in some measure, for the time being, to the deific, giving human evolution a fresh start.

Hence it is that at the present time there is a general cry for a new religion so formulated that it may command a world-wide acceptance and keep alive that degree of enthusiasm without which there can be no real life, and that this may the more surely be accomplished we must note and utilise one or two of the factors that have been most effectual in the general uplift of mankind.

Now we find that long before historic times music and a universal desire for ornamentation stood out prominently, having existed as an inborn instinct in man since our first Anthropoid ancestors crooned their inarticulate chants and took to uncouth ornamentation, much as birds sing from the very exuberance of life and instinctively or sub-mentally, as it were, acquire the ornamentation of plumage desired.

These being undisputed facts, we ought to have, at least, the elements of music taught in our schools, and military march music not only in parks, but in processional marches with gay uniforms worn in the ranks on all holiday occasions. So in this way we could bring the inspiring and uplifting effect of military music within reach of the masses.

That astute organiser, General Booth, saw clearly the prime importance of military music when he adopted it for use in the Salvation Army; and Mr. Samuel George, in his closely-reasoned book on the Reorganisation of Business, has shown further how it may be made available for the general public. And with music, as mentioned above, there might be adopted such uniforms and regalia as now used by the brotherhoods of certain Orders in their processions on all festive and gala days: ornamentation of person being in fact a prime instinct in humanity since the leaving off of its original hairy coating and emergence as man.

Indeed, with music and the drama, artistic dress played a very important part in ancient Greece in the evolution of that high degree of physical perfection attained to by the people of that classic land—a beauty and perfection of form and feature that has been taken as their chief standard of excellence by all artists down the ages to the present day.

LONDON SPIRITUALIST ALLIANCE.—On Monday afternoons, at 4 o'clock, at his rooms at 38, Victoria-street, S.W., Mr. Percy R. Street will see Members of the Alliance for diagnosis by a spirit control and magnetic healing. Reduced fees as usual. Appointments to be made.

#### THE PSYCHIC TELEGRAPH.

##### A SPECIAL MESSAGE.

Amongst the "radiograms" received from Mr. Wilson as having been obtained through his New Wave Detector is one which, we feel, it may be useful to quote. We can only give it in part, as the first portion contains references to private matters. It purports to be sent by E. Branly (a name well known in connection with wireless telegraphy).

(Reference No. 73.)

"... the machine creates enormous interest here amongst all classes, especially amongst the members of the society interested in observing new phenomena. We have formed a group with myself as the communicating operator to endeavour to co-ordinate our efforts to further the perfection of this discovery. We thought it utterly impracticable to communicate with the world in this manner until several of us, unknown to anyone else, sent messages by the machine to friends of ours who have replied by psychic means to those very messages which had only come to them on the machine. The committee, therefore, regard the possibility of communications by physical means [the machine] as established so far as reception as distinguished from transmission by you is concerned. Our group is a large one, and while there —"

(Reference No. 74. Message continued after an interval.)

"— there are many of necessity known to no living man, there are several in your time well known in the world of psychical research and indeed old-time friends of O— L— and his circle. You will understand that our committee is formed for the primary purpose of giving you all possible help in the perfecting of your receiver and the invention of a transmitter from your side. We suggest, therefore, that all personal messages be made subordinate to these ends. I am aware that you are prejudiced against many of those who have identified themselves with the cause of Spiritualism. It should be pointed out that the committee is representative and for the most part composed of those who at one time were as materialistic as yourself, and who, consequently, can appreciate your bias against anything that savours of transcendentalism. This you will perceive from the enumeration of those whose advice will be from time to time available—as follows: Thomas Kinnaird, — Onslow, R. T. Murray, Henry Pole, George McKenzie, Thomas Onslow, T— H— H—, Thomas Voyan, — Anvari, Robert Andrew Wey, Margaret Arnheim, — Hargreaves, Lorenzo Contarini, Bartoli, G. Graeme, Chistakoff, Edward Forbes, Ambrose Morales, R— H— B—, Frederick Kelly, — Porquill, John Hyman, D— R— Henry S— Sidgwick, Hales, Lorentz, M— H—, C. Kotter Copland, H— S—, Samuel Hale, — Frison, Michel Obrenovich W— T— S—, C— J— R—, Mabel Felton, Ferdinand Bonaventura von Harrach."

Mr. Wilson writes correcting some of the assumptions of "N. G. S." on p. 278. He claims that there are no casual utterances or side allusions included accidentally in the radiograms he receives but that they are all direct messages deliberately framed for the persons whose names are given as addressees. Thus, in regard to the phrase "Try to send Ivan Ivanovitch" he reads this as meaning, "Try and send this message to Ivan Ivanovitch," whereas "N. G. S." regards it as a remark addressed to a spirit standing by and meaning "Try and send Ivan Ivanovitch here." We think Mr. Wilson's interpretation the more likely of the two, and in considering the messages as a whole we have to remember that there is no need for the transmitters to adopt the clipped, terse form of the everyday telegram in which economy of words is necessary. There is bound to be a certain amount of diffuseness involving even the transmission of exclamations and what "N. G. S." calls "despairing cries." We do not propose to say much more about the instrument for the present. It is being removed from London to the South of England shortly for further development by Mr. Wilson who, we gather, will have expert assistance in the work.

THANK God, human feeling is like the mighty rivers that bless the earth; it does not wait for beauty—it flows with resistless force and brings beauty with it.—GEORGE ELIOT.



## THE SCIENTIFIC INVESTIGATION OF PHYSICAL PHENOMENA.

NOTES OF SOME RECENT EXPERIMENTS.

By W. J. CRAWFORD, D.Sc.

### II.—REGISTERING SOUNDS BY PHONOGRAPH.

If we examine the *tout ensemble* during a physical séance we see that in general it may be divided into three parts: (a) the medium (and sitters, who possibly reinforce the medium); (b) the psychoplasmic field; and (c) the phenomena (or results of psychic force rendered visible or audible). The investigator may first study any of the three, preferably that one which affords the path of least resistance. The order above-mentioned is in my opinion that of decreasing difficulty, and therefore I propose for some little time to pay attention to the phenomena only.

One line of argument against the Spiritualistic hypothesis seeks to ascribe all the phenomena to false sense-impressions received during a species of hypnotic trance induced by the peculiar conditions of the séance-room. Its advocates have it that the brain of man is so complex, so relatively unexplored, and so subject to deception, that it is incapable of dealing in simple fashion with psychic occurrences. In other words, the raps, knocks, levitations, and other manifestations are not objective, but are hallucinatory effects produced on the subjective consciousness. This kind of argument, however, as the result of the great number of observations being continually made, and the common-sense of the people who make them, as well as by reason of our advance in the knowledge of the laws of hypnotism, is losing most of its grip. And the reader, of course, knows that flashlight photographs of levitated tables have been taken on many occasions. The camera has no subconscious brain, and therefore presumably gives a correct picture of objective facts. In a similar manner it is to be presumed that the phonograph will correctly record only objective sounds and leave the subjective ones severely alone. The first experiment, therefore, aims at verifying the objectivity of the noises—raps, knocks, blows, shufflings, musical sounds, and so forth.

*Experiment I.*—I recognised that the taking of a satisfactory phonographic record would be a somewhat difficult matter, as the experimenter would have to submit to the hard and fast conditions of the séance-room, and would be unable, in any appreciable degree, to modify these conditions to his own advantage. I therefore called upon Mr. T. Edens Osborne, who deals in large quantities of phonographs, and who knows as much about such instruments as any man in Belfast, and together we made some experiments in a small uncarpeted room at the top of his premises. We found that with the phonograph on the floor (it was an Edison "Standard") rough imitations of raps made with the handle of a penknife came fairly clear, so long as the sounds were not more than a foot or so distant from the recording trumpet. After considerable experimenting I spoke a few words into the machine, stating that I took the record (to follow) on June 11th, 1915, and giving the name of the medium. This occupied only a short length of the cylinder, and the remainder was left blank.

The séance was held at eight o'clock on the evening of the date mentioned. I personally adjusted the phonograph, inserted the cylinder above alluded to, and placed the instrument on the floor inside the circle in front of the séance table, which was itself just in front of the medium. (The table was afterwards removed.) The red gaslight being turned on, the séance commenced, and slight raps were soon given, which quickly increased in intensity and volume. I may mention that the spirit operators—I will call them the operators hereafter, as I dislike the word "spirit" when applied to discarnate man—knew all about this particular séance and its object, and seemingly had made preparations for it and were even keenly interested in it. At the suggestion of one of the circle I explained to the operators the mechanism of the phonograph—though this did not appear altogether necessary—and then I asked for a rehearsal. This was immediately given—a little of everything in the way of knocks—and, in addition, a small handbell was taken up and rung. Then the question of time came in, and I found that the operators

were not accurately able to gauge the minute and a half which was to be allowed them on each record. Accordingly, as a rough guide, a time duration of a minute and a half was measured to them by a watch. I then asked them to give a knock when they were ready for me to enter the circle. In five minutes or so, the summoning knock being heard, I moved into the circle, placed the recorder on the cylinder, and put my finger on the starting lever. I then asked the operators if all was ready, and on their replying by three raps in the affirmative, I called out "Start!" Immediately a thunderous blow resounded on the floor, and I started the machine. Half-a-dozen or so sledge-hammer blows, varieties of double and treble knocks, and shufflings like sand-paper rubbing the floor were given in succession; the handbell was lifted and rung; the legs of the table were raised and knocked on the floor; the sound of wood being apparently sawed was heard; and so on. They kept up this terrific noise till I called out "Stop!" when immediately perfect silence reigned. We then tried the record and found that most of the noises had been recorded, but the bell, owing to its being rung too far away, was almost inaudible. I therefore suggested to the operators that they should ring the bell right in the middle of the circle and as near the trumpet of the phonograph as possible, and I promised not to upset their conditions of equilibrium by attempting to touch it. Accordingly, during the taking of the next record, the bell was rung within an inch or two of my hand and so close to the trumpet that it accidentally touched it and knocked it off the instrument. This partly spoiled the record.

In all, three good records and the partly spoiled one were taken, and these show beyond dispute that the sounds are ordinary objective sounds. Of course, the volume and intensity of the reproduced sounds are as nothing to the original ones, and the bell comes out rather faintly; but they are all there, and on these four records we have, though in greatly diminished strength, nearly the whole gamut of phenomenal noises produced at the circle. The actual noises are said to have been the loudest and most sustained ever given at the circle and were heard quite easily two stories down, and even outside the house! I hold three of the records and the fourth is in the possession of Mr. Morrison, a member of the circle. I shall be glad to show them to anyone interested. For the information of any of our Direct Voice mediums who may read this article, I would like to say that I should be pleased to have the opportunity of taking a phonograph record of the phenomenal voices.

### THE RETURN OF THE SOUL.

When a psychologist like Hugo Münsterberg, of Harvard, says that the day of the soulless psychology of the laboratories is about over, perhaps the layman who thought all the while that he had a soul may feel a little surer of his ground. The Professor does not mean to say, of course, that the scientific laboratory methods of the psychologists are either fruitless or improper. They have produced a causal psychology, a description and explanation of the mechanism of mental life, from which the idea of the soul is excluded, whereas the more important thing is to get some conception of the meaning and purpose of inner experience. Purposive psychology or soul psychology is coming to the front, according to Münsterberg, and "the stubborn, unsided, causal psychology which does not admit a soul psychology at its side will be 'dead as a door-nail.'"

This predicted "Return of the Soul" appears in the "North American Review." Physicians and students of abnormal mental life have seen it in what they have called subconscious mind. Professor Münsterberg considers this an obscure hypothesis in the explanation of conscious facts, and he seeks to show that the same facts can be explained better by another agency which we really know, namely, the brain. "Even if we prefer the subconscious for our explanations," he says, "we remain completely in that psychological world in which everything results from foregoing causes and must be explained from elementary processes. There is no freedom and no unity, and only in the valley of complete confusion some have provided such a hysterical subconscious mind with an attachment for wireless telephony to the absolute."



May there not be a fundamental error at the bottom of this whole discussion? It seems as if there were only two alternatives open. We understand mental life by explaining it with the help of a soul, or we understand it by explaining it without a soul. But is there not an entirely different, third possibility—namely, that we understand inner life without trying to explain it? Is it not possible that human experience allows an entirely different approach?

Surely, if there is anything [that is] an actual fact in our mental experience it is that it has meaning for us who live through it and for those with whom we are in contact. To have a meaning and purpose and inner reference and aim is the most fundamental reality of our inner world. We do not propose it as a fancy of our imagination, but it is the rockbed of our inner life. Every idea and volition and emotion means something and points to some purpose, and if we leave this out we omit just the concrete fact. We may be doubtful whether our mental life has causes, but we cannot possibly doubt that it has a meaning. Even if we were doubtful about it, this doubt of ours would be such an act with meaning and purpose.

This much-neglected meaning aspect of our self, more important than the explanatory aspect, is the only real one. The other is artificial, according to Münsterberg. "It is a scientific construction which is far from our immediate life experience. It has value only as long as we stick to our purpose of getting an explanation of inner life."

The meaning of inner life will soon be admitted through the wide-open front door of the temple of science. Then we shall have two independent systems of psychology—a causal and a purposive one. In the one, the causal part, the psychologist studies mental life in that artificial setting in which it appears as a chain of causes and effects; and in the other, the purposive part, he studies it in that natural setting of real life in which every pulse-beat of experience is understood in its meaning and in its inner relations. Both are perfectly justified as long as they are not carelessly mixed and as long as neither is pushed forward as complete. In practical life the two views are intertwined. Thus our neighbour is first of all the personal self whom we try to understand by grasping the meaning of his ideas and intentions, but he may at any moment become to us a mere object of observation which we try to explain.

As soon as this purposive psychology is acknowledged as a full-fledged science we cannot go very far without discovering that it leads us straight to the old idea of the soul. We understand the meaning of a thought or memory or will act by linking it with the aim toward which it points, and this inner forward movement is understood as the act of a self. What do we know of this self? One thing above all—it is perfectly free. We saw that in this whole world of meaning everything is completely understood as every act is linked with its purpose, hence we have no right at all to ask for causes. It has no subconscious causes, and it has no brain causes. The mere inquiry after its causes would falsify its status. It has not causes any more than it has weight or colour. Its whole reality lies in its purposiveness, and this detachment from any possible cause, this completeness in itself, is the fundamental freedom of the self which stamps it as a soul.

"The soul, finally," concludes this psychologist, "expresses itself through the body, and the sense organs determine the selection of objects toward which it takes its attitudes, but the soul is neither in the time nor in the space of the physical molecules. If we curiously ask, 'How can we describe the soul?' we must learn to recognise the absurdity of the very question. Every description refers to an object, but the essential meaning of the soul is that it is never an object, but always a subject, always a self, always an action. We cannot describe and we cannot explain it, not because our purposive psychology is still unfit for this task, but because the task itself would be meaningless. A soul must be understood in its unfolding and in the inner relation of its acts."—"Current Opinion."

UNSEEN REALITY.—The most powerful thing in the world is not something visible: it is something essentially invisible, it is mind. By mind armies are gathered, armed, drilled, mobilised, thrown against each other in mutual slaughter. By mind nations are financed and pile up huge national debts for the burdening of coming generations. Mind can be constructive: it can be also destructive. Peace and war turn upon the state of mind prevailing in the rulers and in the peoples: and always the average state of mind, the level of the average citizen, comes to a head in the policy of a people's government. The trouble in Europe is that an animal consciousness is still dominant; the spiritual consciousness has not yet forced its way, through the animal, into the place of power.

## THE STORY OF "MALINI."

A DRAMA OF LOVE AND RELIGION.

A paragraph in our "Sidelights" last week recorded the fact that Sir Rabindranath Tagore's Indian play, "Malini," had been performed, at the instance of the Union of East and West, at the Grafton Gallery on the 8th inst., and alluded to it as dealing with the conflicting claims of religion, love and friendship. But this description conveys no adequate idea of the underlying thought of the drama, and as the story well deserves narration in our columns we gladly print the following account kindly furnished by Mr. H. Stanley Redgrave, B.Sc. :—

The play is a particularly interesting one, abounding in beautiful imagery and poetical conceptions. It is, however, a little obscure in design, and in its presentation of a problem which it leaves to the audience for solution, reminds one of the works of Shaw, Galsworthy, and Houghton, though utterly unlike them in other respects. The theme is that of the rise of Buddhism in India, the conflict between Buddhism and Hinduism being presented as that between love and duty, desire and reason. Malini, the beautiful daughter of the King, is a convert to the new faith. The Brahmins, fearful for their ancient religion, demand her banishment. Malini, full of the spirit of self-sacrifice and of the desire to be of service to the world, feels that in asking for her banishment they are asking for her, and determines to go to them. She appears at an auspicious moment. They are praying to "the heavenly Mother" for guidance, and at Malini's approach mistake her for an incarnation of the goddess. Even when her identity is revealed, the illusion, if illusion it be, of her divine nature remains. By her beauty she has conquered—conquered all save the master, Kshemankar. For one moment the ravishing music of her beauty sounds in his heart, but reason tells him it is but illusion. Not so with his friend Supriya, who feels that he has at last discovered his true goddess and that Kshemankar's hopes of religion are vain. Notwithstanding, his love for his friend remains—for a moment he is as if won back, and, although in his heart he despises a religion that rests upon force, he acquiesces in Kshemankar's project to gain armed assistance from without, for the achievement of which the latter leaves the city.

When, however, Kshemankar's letter arrives announcing his return, which shall result in Malini's death and victory for Hinduism, Supriya, acting on a resistless impulse, shows the letter to the King, and Kshemankar is made prisoner. The King in genuine gratitude offers Supriya any reward he desires—even his daughter's hand. But that so greatly desired gift he cannot accept as the reward of a traitor. Malini, who loves Supriya and knows his friendship for Kshemankar, asks the latter's pardon. The King agrees, but determines first to try Kshemankar, if he will stand firm in the face of death. Firm does he, indeed, stand. If pardoned, he declares, he shall only have to travel the self-same road again. A highly interesting dialogue takes place between Kshemankar and Supriya, in which their conflicting views of religion are contrasted. Kshemankar we admire for his steadfastness and integrity. Yet we feel that Supriya, in following that "law of Nature" which "must be obeyed," has transcended his friend's cool reason and reached a higher truth; and though the thought of his treason mars our appreciation, it must be remembered that for him not to have betrayed his friend would have been for him to have occasioned the death of an innocent girl. Kshemankar suggests to Supriya that they shall stand before death together, as in their student days they stood together before their master to hear his verdict as to their opinions. Supriya, anxious to win back his friend, and hardly conscious of the significance of his words, agrees, and draws near to embrace him.

With his manacled hands Kshemankar strikes Supriya dead at his feet, thus freeing him—from Kshemankar's point of view—from the illusion of beauty, the infatuation of desire, which enthralled him. "Give me thy sword!" shouts the King to the General. "Pardon him, father!" cries Malini on her knees. And thus ends the play.

THE soil where weeds cannot grow will also be incapable of producing flowers.



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## THE DIRECT VOICE: PROOFS AND PROBLEMS.

Without in any way attempting to minimise the difficulties of a scientific examination of the subject it has occurred to us that it is possible to overdo the analysis of evidence of personality in connection with the Direct Voice. In the affairs of daily life we take a great deal for granted and do not apply the microscope method to every communication, written or verbal, we receive from our fellows. We are accustomed to slips of the tongue, defects of memory, and eccentricities of expression. But in the séance-room the critical investigator (in some cases) seems to look for meticulous accuracy, and weighs and ponders over every flaw and defect of speech and statement—lapses which in the ordinary commerce of everyday life he would hardly have noticed now become stumbling blocks of the first importance. Some of the knowledge gained by an advocate in the Courts would be a useful equipment in the examination of Direct Voice evidence. It would make the investigator aware of the capacity for hesitation, uncertainty, forgetfulness, inconsistency and general bemuddlement of which human nature is capable, especially when under examination in a court of law. This is to put aside altogether the question of the difficulties of communication between the two worlds, difficulties of which we know little or nothing. Some sanguine inquirers seem to expect that a spirit communicator by the method of the voice should show himself as free, alert and resourceful as when in this life he used the normal means of expression. The fact that the communicator has to conduct his intercourse with this world minus his old physical apparatus of brain and vocal organs seems to escape attention altogether. That he may also find it a strain to revive his earth memories instantaneously in a difficult environment seems also to be overlooked. In this connection may be recalled the statement frequently made by a spirit who is adept at the work of voice communication, which was (in effect) that in their own state spirit men and women can exercise their powers of mind untrammelled—everything being clear and normal—but in the process of returning to earth conditions—an anomalous process, it should be remembered—there is a tendency to confusion and bewilderment. It has been observed time and again that when examined on some point of identity—it may be his name, birthplace or age—a spirit cannot always at once reply, although, as often happens, he may retire for a time and return with the information. The inference is that he has simply retired to recover himself, to revive the information in his mind in

what to him are normal conditions and then to return with it retained in a definite form. We have heard it said that spirit communicators can never give their names immediately they are asked. That was a rash generalisation based on one or two scanty experiences. Quite frequently names are given at once. We have known sitters—even sitters forget sometimes!—to be reminded of names they had at first failed to recollect.

As for general proofs of identity a vast amount has been recorded, only a small proportion of which has seen the light so far. Some of the records will doubtless make their appearance in book form when the reading public has something to think about more important even than a world-war. These proofs include not only all the ordinary evidential material gained by interrogation and supplemented by the testimony of clairvoyance, but such extraneous tests as the checking of the evidences given by the same spirit in different circles.

Thus A may have at one circle conversation with a spirit B. At another circle B appears and takes up with A the thread of his previous discourse through another medium. The evidential value of this will be readily apparent to all who have studied the psychological difficulties of the inquiry.

The problems arise chiefly in connection with the limitations of knowledge and expression shown by the communicators—we mean the *real* limitations and not those imagined by impetuous experimenters who speak from scanty experience (or no experience at all), and who are usually the most fluent and conspicuous commentators on the subject. These limitations are admitted. They relate to the apparent inability to give a full representation of the mentality of the communicator as it was expressed when in mortal life, and also to the inability to describe intelligibly his condition in his post-mortem life and the precise method by which his communications are made. There are smaller problems arising out of occasional strange, contradictory or discrepant statements. Some of these can be traced to the mental influences of the medium and sitters or to the "suggestibility" of the communicating spirit, and all can be tentatively referred to those difficulties of communication between the two states to which we have referred. Those difficulties have been repeatedly alluded to by the communicators themselves—we may conjecture their extent without being exactly acquainted with their nature, and it may be reasonably inferred that we shall never gain a precise knowledge of them until, as discarnate spirits ourselves, we, too, endeavour to reopen communication with earth from the other side. It will doubtless be a salutary experience for some of the arm-chair critics who are continually inquiring why the spirits—"if they are spirits"—cannot do or say this, that and the other.

The inquiry involves larger questions than those of identity—it opens up deep problems of personality and its nature. We have heard it suggested that a communicating spirit never deals at first hand with the world in communicating with its inhabitants but acts through a temporary reproduction of his old personality as it was known on earth. The idea is somewhat akin to the old Cabalistic theory of the Deity in his method of revelation to his creatures. There is a good deal in the idea though it may not be literally correct.

In the meantime we may be assisted in our inquiry by a consideration of certain analogies in everyday life. We need only suggest some of them: (1) The tendency to misrepresentation of himself shown by a sensitive witness under public examination; (2) The difficulties of satisfactory communication between two inexperienced persons using an imperfect telephone; (3) The emotional and mental



stress of a person who meets suddenly an old and loved friend of whom he had lost sight and with whom he has but a few moments to converse—such a meeting as may take place at a busy terminus when one of the friends is in a train on the point of starting.

The true method of study of the evidences of psychic research, especially in this department of voice phenomena, calls not only for patient and systematic experiment; it need also imagination and a knowledge of human psychology. The rule of thumb methods of mechanical science cover little more than the fringes of the matter. Those who have not the advantage of being able to study the subject at first-hand would do well to read "The Voices," in which, with scientific exactness, Vice-Admiral Usborne Moore has recorded his experiences and conclusions.

## THE ORIGIN OF EVIL.

### THE PROBLEM RE-STATED.

By "N. G. S."

The problem of Pain was considered recently in a leading article in *LIGHT*, which seemed to me to say well what badly needed saying. It was argued that the apotheosis of pain as a discipline had been overdone, that pain was largely an artificial product of an inefficient civilisation, and that if it were eliminated, so far as it is preventable, by wisdom and common-sense, the world would still go on, and no one (much to everybody's surprise) be one penny the worse. Not only so, but happiness—which must really be the end and aim of everything—would be thereby promoted. Joy, it was urged, is more effective than misery; happiness the more excellent way; harmonious activity more wholesome than uncongenial toil; and so on. With all this one may cordially agree. A man will do more for love than fear, more from regard for right than from expectation of punishment. You will stir him to greater deeds by appealing to his better nature than by threats. It is notorious which party won in the fabulous contest between Sun and Wind.

But arguments of a different order are frequently used. Pain has been lauded as a boon without which life would be incomplete. Just as chloroform was opposed by many good folk as destroying the tonic effect of pain in operations, so are evil and suffering commended to our notice as proper and desirable means of education, without which many of our virtues would lack stimulus and much of our knowledge never be acquired. For how, it is argued, could we learn to cure disease were there no disease to cure? How learn the laws of sanitation were there no microbes to attack us with their poisons? How learn justice or sympathy were there no occasion for the exercise of these qualities? And so through the list. I will add one question on my own account: How could lightning-conductors have been invented were there no lightning to strike death and destruction? Truly that would be a bad world in which no evil could be found.

There is a further problem: If evil be desirable and necessary, how can the attempt to get rid of it be good? Good for ourselves, certainly; but should we try to deprive our descendants of their chief means of progress? We can only hope that, in spite of our self-seeking altruism, the supply of evil will not be permitted to fail.

There is yet another difficulty. We all believe in progressive evolution, in advance towards a state in which we shall be entirely virtuous and there will be no wrongs to right or pain to relieve. What, then, will be the value of our virtues so tediously learnt? Patience-under-suffering may be put away, courage-in-adversity locked up in its box. We shall have no use for them. It is a paradox worth a little thought, that when we are all perfect, perfection will be a drug in the market! A paradox is also involved in the belief that the object of our life here is the unfoldment of qualities already existent, or the gradual realisation of the divinity which is our real selves—that is to say, the

arrival after great labours and tribulation at the point where we began. We are acquiring merit and building up character by effort and sacrifice only to find, when our goal is attained, when we have sloughed the vehicles of matter impeding our vision, that we had them all the time! What we shall, in fact, have gained is not virtue but individuality, not character but characteristics. And if you hold that our final achievement is Nirvana, or absorption in the Divine, then I do not see that we shall have gained anything at all.

The harder it is to make out a case for evil the harder it is to understand its origin. Good we take for granted as the natural and normal; evil appears as something odious and pathological. An apology for it is sometimes made on the ground that everything is relative, and the truth that has good for its one side must have evil for the other—in different words, good and the knowledge of good are impossible without its opposite. But is evil relative only? I think one who had never known anything but pain and had no knowledge of the good which is painlessness, would nevertheless be aware of the evilness of pain by the most convincing of evidence—his very poignant feelings; and his dearly bought knowledge would be not relative, but the absolute knowledge of an absolute evil.

What moved me in the first place to take up my pen was an opinion expressed by "E. K. R." in "Country Life" (and quoted in *LIGHT* of November 7th), concerning the non-human side of this question. For however high a value we may set upon pain as a discipline for man, we find ourselves in difficulties when we try to justify its infliction upon those who are not in any way able to profit by it, and the sum of whose agony, when their numbers and their long past are considered, must be infinitely greater than our own. No doubt disease is far rarer among them and their sensitiveness to pain far less; but why should a beneficent Creator inflict any pain at all upon His helpless and harmless creatures? "E. K. R." does not explain that, but he seeks to discount the enormity of this injustice by telling us that the animals have no self-consciousness, and therefore cannot realise that they suffer! As though the degree of suffering were dependent on the ability to dissect our feelings and formulate them in elegant prose! What is to be said for this callous sophistry of a distinguished naturalist?

Other pleas more or less unsatisfactory have been made—some of them in these pages. It has been said that free-will would be a delusion had we no choice between right and wrong. This would imply that, as temptation lost its force, we should tend to become automata, and that automatism was the goal we are striving for. I have not noticed this tendency among those whose virtue is conspicuous. It has been said that evil is negative—merely the absence of good. But the absence of love is indifference, not hate. Hate is very positive. It has been asked if we can be sure there is such a thing as evil in the sight of God, seeing that we cannot reach His point of view; we have been reminded that there is no universal standard of ethics. Here we have once more the cloven hoof of sophistry. Finally we are advised to rely on the belief that the universe is governed with infinite wisdom and beneficence, and trust that they are operative even where we seem to trace their exact opposite; when intellect fails we must fall back upon faith. And that is probably the wisest thing we can do.

The way in which trials and afflictions work for good in the development of character is obvious enough and the point needs no labouring. It is not the use of evil but its origin which is the object of inquiry. In a world that we look upon as the expression of infinite wisdom and goodness there does not appear to our finite minds to be any place for evil even as a means to an end, and it is of no use to insist upon the fact that very few of us would be willing to surrender our lives, in spite of troubles and the wickedness of our neighbours, in exchange for the peace of annihilation. That the balance is mostly on the side of happiness is true, and the evil of this temporary dispensation is as nothing to that boundlessness of eternity; but the problem remains the same, however we minimise its extent. Evil is of two kinds. Pain is an example of one and Hate of the other. Each is positive and absolute and inconsistent with our ideas of a world controlled by a Power which is infinitely good and powerful.



I have shown that those who assume the postulate of a Lord God Omnipotent and Beneficent must fall back upon faith. Those who are unable to suppress their doubts in this way may attack the problem from another side by forgoing the idea of a benevolent Creator, for whom misery and wickedness are a necessity because (though infinitely wise and powerful) He is limited to this one means of achieving His purpose, and substituting for it some such theory as that of Bergson, whose God is certainly not the God of my choice, but whose philosophy has met with wide acceptance. He tells us that God is "unceasing life," that life is a free activity in an "open" universe, that there is no pre-existent plan, but just an impetus which has chanced at this moment and in this place to realise itself in Man. Now, there is no reason why the process that has produced all we mean by "good" should not also have produced what we look upon as evil. We may not be able to account for evil, but, then, neither are we able to account for good. We are free of the task of finding a reason for evil, if we see in it only part of a process of which it would be superfluous to predicate either goodwill or malevolence. For a process has no morality. And if you ask me how I account for such a process, I retort effectively, "How do you account for God?"

Putting Bergson on one side and returning to the problem from the point of view of the ordinary believer in God, it may be asked, I think, if we are quite sure it has been rightly stated. Is it the origin of evil that perplexes us, or the origin of the Universe? I have the opinion of one, whose profession entails the frequent infliction of pain, that without it life would be impossible. No doubt he meant highly organised life, and life as he knows it—that is life on this plane. When a certain stage of evolution has been reached, pain is required to remind us forcibly of our relation to our surroundings. The burnt child or animal would not shun the fire unless it hurt. That our capacity for feeling pain is altogether beyond our requirements is merely a defect of its quality.

It is clear that when you have admitted the necessity of pain no more need be said. You have opened the door to evil, and whether it be of one kind or many, whether it be little or much matters not at all. But it can probably be shown that evil of every sort is implicit in such a world as that in which we live, where multitudinous life riots over the earth unchecked in numbers, and engaging, as a condition of its preservation, in a perpetual warfare of competition; where Nature is at least as kind to the wolf as to the lamb; where famine and flood are normal events against which there is no appeal. The desire to kill is the first step on the path to cruelty; the desire for exclusive possession of a mate is the first step to jealousy and, it may be, to murder.

The problem may, therefore, be re-stated thus: What is the origin of the material universe, and how is it that God, the all-powerful and beneficent, selected as His instrument a method in which evil was inherent from the very first? I have pointed the way out by Creative Evolution. If you reject that and insist on your belief in a wise and beneficent God, whose purpose it was to bring to birth a perfect race of men, then I impale you, in spite of your faith, upon the horns of a dilemma. Either He chose to employ evil that good might come, or He was limited to the use of an instrument of which evil was a necessary part.

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NATURE.—Veil after veil we have lifted, and her face grows more beautiful, august, and wonderful with every barrier that is withdrawn.—SIR WM. CROOKES.

## THE VISION OF MONS.

MR. ARTHUR MACHEN INTERVIEWS DR. HORTON.

In his famous book, "The Varieties of Religious Experience," Professor William James observes that "for our ancestors, dreams, hallucinations, revelations, and cock-and-bull stories were inextricably mixed with facts." We have reason to believe that the mixture is not always of an inextricable character. It is possible by perseverance to sort out the facts. That is part of the work of psychical research to-day, based upon the discovery that there are facts, and that they will stand every test of reason and experience. Lately it has been our task to attempt to discover the amount of fact at the back of the strange stories told of the retreat from Mons.

In a recent sermon at Manchester, Dr. R. F. Horton, the well-known Congregational minister, told how, in the Dardanelles, the airships of the enemy came over a troopship and dropped bombs. The captain, who was a devout man, gave the order to his crew to pray. "They knelt on the deck, and the Lord delivered them. The eighteen bombs which seemed to be falling from overhead fell harmlessly into the sea."

Dr. Horton then mentioned the story of the "Comrade in White," which was dealt with recently in *LIGHT*, and passed on to a consideration of the "company of angels" which intervened to save our soldiers in the retreat from Mons. He referred to it as "a story repeated by so many witnesses that if anything can be established by contemporary evidence it is established."

This led to an interview with Dr. Horton by Mr. Arthur Machen, who claims that the Mons legend in all its various forms was derived from his well-known story of the Agincourt bowmen, related in the "Evening News," which was a piece of pure imagination on his part. In this interview, published in the "Evening News" of the 17th inst., Mr. Machen recounts the facts concerning his story and the stories from the front which appeared—in some instances—to connect with it, and then we get the following interesting report of his conversation with Dr. Horton:—

I was extremely interested to find that Dr. Horton held that such a case of spiritual intervention was eminently credible.

"Such phenomena," he said—"and we may call them phenomena—are a constant fact in history; we have many instances of supernatural beings appearing and exerting an influence on human life.

"And I was more particularly disposed to believe in the story of the angelic apparition during the retreat from Mons, from what I heard myself from an Army reader. He told me that all the men who were in that retreat were changed men. They had all prayed, and they had all felt a sense as of spiritual uplifting; and so the tale seemed to me congruous with their experiences."

"But if we are to believe in apparitions of angels, do we not make many of the legends of the Middle Ages credible?"

"Yes, I think we do, and rightly."

"Wouldn't you say that, generally speaking, the Protestant attitude towards miracles has been this: that all miracles reported in the Bible are true, while all miracles not reported in the Bible are false?"

"Yes, I think that has been the Protestant view. It is quite a mistaken one, it appears to me, based on a false view of the Bible and a false view of the spiritual life.

"The older view of miracles has changed; the study of psychology, the work of James and Myers have shown that these phenomena are constant, that the early history of Christianity is full of such occurrences."

I put in here one aspect of the volte-face of physical science as to the miraculous.

"I can remember," I said, "when all the 'scientific' people laughed at the story of St. Francis of Assisi and the Stigmata. They were quite certain that that was a lie, and an absurd lie. Now, I believe, they say that stigmata are matters of ordinary clinical observation, that a girl, for example, by taking thought, can make the name of her sweetheart appear on her flesh."

Dr. Horton agreed with me that such a "miracle," supposing it to occur, would have no spiritual significance. But it has often struck me that the most awful disaster that could happen to the world would be the scientific "proof" of the Christian religion. There is a great depth of wisdom in Tertullian's *Credo quia impossibile*. A religion must be "impossible" to the ordinary, practical understanding—or it would not be a religion at all.

And this was really implied in Dr. Horton's remark that all miraculous interventions must be rare and exceptional.



"Otherwise," he said, "they would lose their force; they must be extraordinary to be effectual. If angels appeared to us every day we should lose the sense of the spiritual world."

So the tale of "The Bowmen," has at least done this: it has incidentally elicited from a distinguished and representative Nonconformist a most interesting re-statement of the Protestant theory of the miraculous.

We wonder what the late Mr. Andrew Lang would have said about it. We recall that a short time before he passed away he upbraided us in his jocular way for publishing in *LIGHT* a story of the "supernatural" taken from an evening newspaper—it was, in fact, the "Evening News"—but in that case we were able to authenticate the story by ascertaining its source and the names of the parties concerned. In the present instance it is a question of determining whether the stories of supernormal occurrences at Mons arose independently of Mr. Machen's story, although contriving to get mixed up with it in some particulars. Another theory which has been presented to us is that Mr. Machen received the outlines of his story telepathically. Obviously the most satisfactory solution of the problem would be the appearance of first-hand evidence—the testimony of those who actually witnessed the phenomena. We are told that there are soldiers now in this country who have spoken of having themselves beheld the vision. Perhaps we may hear from some of them.

#### THE BRITISH ASSOCIATION AND SIR OLIVER LODGE.

The following passage taken from Miss Lilian Whiting's latest book, "The Lure of London" (Little, Brown & Co., Boston, Mass.), will be of interest to many of our readers:—

Among the notable presidents of the British Association have been Huxley, Lord Kelvin, Tyndall, Lord Salisbury, Sir George Darwin, Sir William Crookes, and Sir Joseph John Thomson, and the body has been honoured this past year by the presidency of Sir Oliver Lodge. During the eighty-years or more of this Association there have been few sessions in which some important new discovery or invention, some of which, like Marconi's wireless telegraphy, have been epoch-making, has not been brought before its deliberations. Its influence is world-wide. Its membership, personal and corresponding, represents almost every civilised country in the world. The meetings are held exclusively on British territory, largely in England, but one has been held in India, one or more in Canada, and occasionally in Scotland or Ireland. The city is appointed two years in advance, London being the only one in which no meeting of the Association is ever held. The long list of presidential addresses has included a few of more than transient interest, of which the more important have been that of Sir William Crookes, in 1898, notable for its presentation of the problem of telepathy; that of Sir Joseph John Thomson a few years later, remarkable for its discussion on electrical possibilities, and the address of Sir Oliver Lodge in 1913, which was nothing less than epoch-making in its affirmation of the scientific evidence for the continuity of life. Lord Kelvin once remarked that science is bound to face fearlessly every problem of life that can be presented. Sir Oliver shares the same conviction. He was a pioneer in wireless telegraphy; he is, as is well known, the leading authority on the ether; he was one of the early and most prominent investigators of psychical phenomena, and he is an absolute believer in the ultimate unity of faith and science. Sir Oliver became a life member of the British Association in 1873, when he was but twenty-two years of age. He has always, even in his early youth, been a prominent worker in this body, serving as secretary of the section of mathematics and physics, and being engaged on special committees. At the meeting in Montreal in 1884 he delivered a lecture on "Dust" that greatly influenced the establishment of the National Physical Laboratory. He regards his attendance at a course of lectures by Dr. Tyndall on "Heat" as one of the contributing influences of his life, and he also had the advantage of studying under Professors Huxley and W. K. Clifford.

Sir William Crookes, in his presidential address, discussing telepathy, gave an analytical explanation of the mental mechanism that renders telepathy possible, which is one of the most valuable contributions to modern science.

A striking instance of telepathic communication is narrated by that distinguished author, explorer and lecturer, Mr. A. Henry Savage-Landor, the grandson of Walter Savage-Landor, in the record of his journey of thirteen months through regions hitherto

unexplored in South America, crossing Brazil through the trackless wilderness. The explorer and his men were at one time sixteen days without food; Mr. Savage-Landor himself lay nearly dead and wholly helpless in a hammock after this experience. During the days of starvation his parents and sister, in Florence (Italy), though knowing nothing of his expedition (for he says that he always took the greatest care not to let them know when he was starting out on such a quest) nevertheless constantly saw him (mentally) lying unconscious in a forest, dying of hunger.

"When I reached Rio de Janeiro in April of the following year," says the explorer, "I found there a number of letters which had been written to me by my parents and my sister, during the month of September, in which they told me of these visions repeating themselves daily, especially between the dates of September 8th-24th. These letters were written long before anybody knew that I had ever suffered from starvation in the forest. And these visions reproduced the conditions with wonderful faithfulness, the telepathic connection having in that case been established vividly at a distance of several thousand miles."

That the universal acceptance of telepathy will constitute an important enlargement of human knowledge, as well as an addition to recognised human powers, Sir Oliver believes; but he does not regard it as absolutely revolutionary in psychology or science. "It appears to me very probable," says Sir Oliver, "that telepathy or thought-transference is a form of direct communication between mind and mind, apart from the usual physical or material concomitants. If so, it is a vitally important discovery, and should be confirmed by each one for himself, through careful experiment and observation, whenever opportunity occurs, so that gradually it may be recognised as an assured fact, not only by the few who have as yet taken the trouble to study it, but by all."

Professor Schafer, who immediately preceded Sir Oliver Lodge as president of the British Association, made his address, at the meeting in Dundee in 1912, on "Life," and discussed the momentous question as to the possibility of formulating its origin, or of artificially producing it. Thus it is seen that the tendency of this distinguished group of savants is constantly toward the problems of the deepest spiritual import. The Association for 1914 meets in Australia,\* and Professor Bateson, the celebrated biologist, who is the president-elect to succeed Sir Oliver, will make the mysteries involved in heridity as revealed and formulated by biological science, the keynote of his address. As a deliberative body on the most important problems of human existence, the British Association for the Advancement of Science stands unrivalled, and its contributions to the higher development of humanity are incalculably great and of immeasurable value.

#### A GENERATION AGO.

(FROM "LIGHT" OF JUNE 27TH, 1885.)

The "Nonconformist and Independent" must be credited with an uncommon liberality for giving a very handsome notice to Miss Theobald's nice stories, "Bob and I," and "More Forget-me-Nots," and "Spirit Messages Relating to the Nature of Christ's Person," as well as Mr. Morell Theobald's "Spiritualism at Home." The notice closes with the remark that "anyone really desirous of inquiring into the subject [of Spiritualism] could hardly do better than read these four books." The difficulty is to imagine that any person could be otherwise than "really desirous of inquiring into" such a subject as the reality of Spiritualism!

A wealthy gentleman of Boston, U.S.A., has built and presented to his fellow Spiritualists a Spiritual Temple, with lecture, Lyceum, and séance rooms, very spacious and complete. A more splendid Spiritualist Church is by a similar liberality being erected in California. Some organisation of the vast body of Spiritualists is inevitable. Let us hope that it will be carried out by the spirits themselves, who know their work, and can find the means of doing it. We cannot make a tree—it must grow.

—Editorial Notes.

THE heart lies nearer to the fountains of life than the head. Never was a stupid man made suddenly clever. Yet many a bad man has become suddenly good.

\* This was, of course, written before the meeting of the Association in Australia.



## THE METHODS OF PSYCHICAL RESEARCH.

DR. HYSLOP ON THE EVIDENTIAL PROBLEM.

In the course of some Notes in the May issue of the "Journal" of the American Society for Psychical Research, Dr James H. Hyslop, discussing an article on Coincidences in the same issue, remarks:—

Our problem is not wholly one of collecting evidence for personal identity and survival. It includes the much more difficult question of ascertaining (1) what the conditions are in the spiritual world when proved or rendered probable, and (2) what the process is of communicating regarding it. It is comparatively easy to collect incidents which are evidence of something supernatural, whether it be telepathy or spirits, but it is not so easy to obtain clear evidence of the two things just mentioned. It will require the collection and putting on record of many such experiences as the article named contains. And these incidents, to have any scientific interest, or to illustrate anything anomalous, must be experiences of people who are not familiar with the literature and doctrine of Spiritualism. Familiarity with these will make the phenomena liable to explanation by the subconscious. That explanation may be very much overworked, as I think it is, and I believe that scientific psychologists, as soon as they overcome their prejudices about Spiritistic theories, will admit what I have said. But this contention does not alter the liabilities of the case until we know just how much it is overworked. If we knew the exact limits of subconscious action we might more easily and more successfully decide when it did not explain such things. But we know very little about the limits of the subconscious. What we do know suggests, if it does not prove, very remarkable powers of impersonation and reproduction of memories wholly forgotten and unrecognisable. As long as that is the fact we must be cautious about discrediting its possibilities.

Dealing with the question of the anomalies of psychic messages, Dr. Hyslop goes on to remark that psychological anomalies are as important a part of the work of a Society for Psychical Research as evidence for spirits. "Indeed, the whole purpose of the Society could be defined as that of collecting and recording psychological curiosities, some of which are evidence for spirits and some of which are not, but which may collectively suggest some ideas of a spiritual world or throw light upon the process of communicating with it." The primary problem, he points out, is to prove the existence of spirits, and this must be proved by evidence of personal identity verifiable by the living. But it would be a mistake to suppose that nothing else can be evidence, because—

The conception of evidence is a variable thing. It depends altogether on the status of present beliefs in regard to any question. If materialism were not so strong, it would require less evidence to overthrow it. Then when the existence of spirits has once been established, the whole evidential problem is altered. We should not require to be so rigid in our standards of it. We could more readily accept certain alleged facts after proving that theory than before. Once displace the criterion of scepticism and it cannot be assumed after it has been shown to be inapplicable. Consequently we have a right to study any theory in the light of less crucial facts than the first demand for testing its sufficiency. For instance, when Columbus came before Isabella to assert and to prove that the earth was round, he had to be more exacting in the kind and amount of evidence for it than he would be in this age which is already predisposed to appreciating the kind of facts on which he relied. We may well attach value to corroborative incidents which would have had no value to Queen Isabella. The mere consistency of a large body of facts, each of which would not be suggestive, would have their weight. Not merely their consistency with each other, but their consistency with known facts would be an evidential circumstance where there was nothing else to sustain an hypothesis. Indeed, in certain conditions we have no other test of truth than self-consistency or consistency with the known. It is only what is called a negative test for truth; that is, a thing is not impossible when it is consistent with the known, but that negative test is sufficient when there is nothing better to justify tolerance.

For instance, the fact that the same appearance in the Solar System would occur under the Copernican system of astronomy as under the Ptolemaic, up to a certain point, is so much proof that the Copernican system is possible. The difference at the outset was merely that in one system we conceived the motion of the sun and in the other the motion of the earth. But when the appearance in one system would be the same as in the other,

the one which had not been accepted on the appearance would not be proved, though just as possible as the other. It was only when certain phenomena were observed that were inconsistent with the Ptolemaic system and explicable only by the Copernican that the case was proved or made preferable on the side of the Copernican. Prior to this proof, the mere consistency of the Copernican system with the superficially observed facts made it quite as possible as the Ptolemaic.

It will be the same in all scientific method. Psychic research will be no exception. For instance, if it be constantly alleged through a long period of time and by a large number of private psychics that spirits have illusions and hallucinations which have to be overcome as a condition of spiritual progress, the assertion will appear quite preposterous to all who think that no such thing can occur to a spirit. But the consistency of numerous assertions where there is no reason for it in prior normal knowledge has to be explained, and when it is clear that believers of the opposite have no evidence for their hostility, the case offers possibilities to the alleged fact. There is consistency with each other in the statements. Then when we observe that the same fact consists with what we know of abnormal physical conditions it is all the stronger. That is, when the facts consist with things we absolutely know in normal life where the conditions approximate to those under which the assertion is made, namely, disturbed physical conditions, we may well suspend judgment against the claim until we have investigated.

## WAR AND THE PROBLEM OF EVIL.

The volume of war sermons which Archdeacon Wilberforce has recently issued under the title of "The Battle of the Lord" (Elliot Stock, 3s. net), is at once a powerful and clearly-stated justification of the action of this country in resisting German aggression, and one of the most forceful of recruiting appeals. As regards the problem of the existence of moral and physical evil, Dr. Wilberforce dismisses the idea of a God ruling the world from outside, in which case it would not be easy to screen the World-Ruler from the imputation of bad government, and substitutes "the Immanent Spirit of evolution, slowly advancing mankind to a more, and ever more, perfect condition"—a conception of Deity which, he holds, relieves the sense of paradox. Goodness, he points out, would have no significance in the conscious life of man without a contrast by which to recognise it.

Therefore the unrest, and the disorder, and the suffering, and the imperfection of the world are not due to bad ruling from outside, but are the normal conditions of the slow but irresistible process of evolution from within. Evil arises from what we may call immaturity, implying perverted and defective use of the will, owing to man's present stage of only partial development, and man's incapacity as yet to realise the truth taught and manifested by the Christ, namely, man's essential oneness with God. Meanwhile, the Divine evolution slowly but irresistibly progresses, and one of its products is civilisation in the sense of justice, equity and equal rights; and in this plane of its work it meets strong opposition and crushes its way through. It comes, from time to time, into sharp collision with grasping tyrannies, military despotisms and the unbounded ambitions of megalomaniacs like the leaders of the German Imperial System, and then there must occur crises when war is inevitable, and hideous struggles are the result. . . . Obviously this arbitrament of war is only inevitable while humanity is on the lower plane of apprehension. When the race rises to the higher plane war will cease.

## REWARDED BY THE STATE.

The statement of Civil List Pensions this year includes some specially deserving cases. Many of our readers will probably have noted with pleasure and interest the following names and particulars:—

Mr. William Grenfell Wallace ... ..	£50
Miss Violet Wallace ... ..	£50

In consideration of the scientific work of their father, the late Dr. Alfred Russel Wallace, O.M., and of their inadequate means of support. In trust to two trustees.

Mrs. T. K. Cheyne ... ..	£30
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In consideration of the services of her husband, the late Professor Cheyne, to Biblical criticism, and of her straitened circumstances.



## SIDELIGHTS.

What can one say to the father and mother whose son marched away with others on their vast adventure beyond the sea, but will never march back again? In a thoughtful article in the "Daily News," Sir James Yoxall gently reminds them that the loss is theirs, not his. Has he not escaped many wearisome and perhaps evil days, and the sickness and decrepitude of age? "We are all of us marching towards some great bivouac or billet; he has marched ahead, in the van. Is not death a kind of birth into something better than what we call life? Maybe the dead are the only true living, and the not yet dead the not yet born? 'Twilight and evening bell'? Nay, sunrise and daystar. Some seer and musician of genius will some day compose a Joyful Requiem, a glad Dead March away."

In "Emma Darwin: A Century of Family Letters, 1792-1896," a book just published (John Murray), we find the following anecdote of Mme. Sismondi: "Dr. Dyster gave the following account of her last moments. She was giving directions to both her sisters about her last wishes; then she waited a little, and said quite quietly, 'I think that is all'—a pause, and then, like a flash, 'Sismondi, I'm coming,' and she looked up as if she saw him there present before her, and died. Dr. Dyster said he had never known consciousness so absolutely retained till the last moment." The remark was apparently addressed to her husband, who had died eleven years before.

We take the following from an American contemporary, quoting it literally: "Spiritualism to-day, needs a re-emphasis of the spiritual, rational teachings of its illumined early exponents, its Davises its Hudsons Tuttle, its Samuel B. Brittans, its Watsons, its Hares, its Stainton Mosseres, its Emma Hardinge, and its J. M. Peebleses! In the name of the God of Reason, let us away from the muddled and mist-covered 'mystics' with their rhapsodical and incoherent 'visions,' and their pernicious doctrines of devils." The article from which this is taken is headed "Needs Clarification." It does seem to need something of that kind.

A remarkable story is going the rounds concerning a pet dog which ran about, barked and was evidently in a state of extreme terror and distress, shivering with fright at—as near as could be judged—about the time when its master was killed at the front. The story is easily credible in view of the many well-authenticated cases of the same kind.

## ANSWERS TO CORRESPONDENTS.

E. S. (Lancaster).—We see no purpose in noticing the remarks of the sensational preacher to whom you refer. They can only influence the unthinking, and it is to the thinkers we wish to appeal.

E. C. TAYLOR (Sutton).—You did well to make a record of the experience and to send it to us, even though it is not quite suitable for publication. It is interesting not only in itself, but as connecting with other and similar experiences.

ANTONIO ALONSO (Cienfuegos, Cuba).—We have on previous occasions referred to the attitude of Sir William Crookes. It is briefly this: That many years ago he testified to the reality of the physical phenomena which he had witnessed and tested as a scientist, and that many years later he publicly re-affirmed all he had stated, and has never receded from that position. His vocation and interests have, however, kept his work along the line of discoveries in physical rather than psychical science, and he has never publicly identified himself, as an exponent or propagandist, with Spiritualism proper.

YOSHIDA TORAJIRO, the Japanese patriot, was consoled by his companion Kusakabé with the Chinese verses:—

It is better to be a crystal and be broken  
Than remain perfect like a tile on the house-top.

—R. L. STEVENSON.

## TRAILING CLOUDS OF GLORY.

In an article, entitled the "Happy-Starred Spirit," the "Christian Commonwealth" recently remarked:—

"And, after all, what sorry and pitiful quibbling all this is! To forgo all the issues of living in a parlour with a regulated temperature . . . as if that were not to die a hundred times over and for ten years at a stretch. As if it were not to die in one's own lifetime, and without even the sad immunities of death. . . Does not life go down with a better grace, foaming in full body over a precipice, than miserably straggling to an end in sandy deltas? When the Greeks made their fine saying that those whom the Gods love die young, I cannot help believing that they had this sort of death also in their eye. For surely at whatever age it overtake the man this is to die young. Death has not been suffered to take so much as an illusion from his heart. In the hot-fit of life, a-tiptoe on the highest point of being, he passes at a bound to the other side. The noise of the mallet and the chisel is scarcely quenched, the trumpets are hardly done blowing, when trailing with him clouds of glory, this happy-starred, full-blooded spirit shoots into the spiritual land."

These words of Robert Louis Stevenson may well be of comfort to those who mourn their dead. They have lost much, but they might have had to endure more, and to them at least is the comfort that they gave unstintingly of their best. They did not murmur, they did not attempt to hold their men back. They bade them go blithely and bravely and would not let them see the sacrifice entailed. Their loss is as temporary a matter as death itself. "Trailing clouds of glory" with them, their men have passed into the Beyond, and have in their passing raised a new standard, to which a whole nation and Empire must aspire. Their lives have not been given for nothing. They have sealed with their blood the New Testament of the British Empire, and left a great heritage to those who come after them.

## LETTERS TO THE EDITOR.

The Editor is not responsible for the opinions expressed by correspondents, and frequently publishes what he does not agree with for the purpose of presenting views which may elicit discussion. In every case the letter must be accompanied by the writer's name and address, not necessarily for publication, but as a guarantee of good faith.

## The Persistence of Form.

SIR,—Living in far-off California, I am at a disadvantage in following the subjects in LIGHT closely in point of time, but I would like to refer to what I stated on the above subject on February 13th (p. 81). I find that what I said about form is in agreement with the ancient teaching of the scholastic authorities as chiefly represented by St. Augustine and St. Thomas Aquinas. An element (according to the Angelic Doctor) is "a composite entity, a *composition*, constituted of matter—which is the subject, potentiality or inferior part of the composite—and form, which is the act or superior part."

God originally created, *ex nihilo*, primordial matter, which was actuated by various substantial forms; subsequently the cosmos evolved under secondary laws—laws which must have existed in idea before they existed in fact.

Matter alone was created in the strict sense of the term. The vegetable and animal worlds were gradually developed by natural operations, under divine administration; for as Mivart puts it: "A successively increasing fulfilment of 'purpose' runs through all creation up to man."

In the language of the Scholastics: "He is the Form of forms; Absolute Form because Absolute Act."

Evolution can be expressed shortly as the means or method, not the cause.

See a very interesting book on the question, "Evolution and Dogma," by J. A. Zahm—a book recommended by Roosevelt in his "Through the Brazilian Wilderness," in which he describes the descent of the River of Doubt, now named Theodore.

Zahm shows plainly that between science and dogma there is nothing irreconcilable and that scholastic teaching is in full harmony with evolution—a veritable ascent from lower to higher forms—although, of course, in those days little was known about the details. He shows, too, that the theory of evolution is as old as speculative thought.



Modern science is continually confounding primary creation with secondary—with the former it has no concern whatever and is utterly incompetent to deal with it. It also frequently confounds the laws of Nature with the power behind them which constitutes the laws.—Yours, &c.,

A. K. VENNING.

Los Angeles, Cal., U.S.A.

#### The Origin of the Soul.

SIR,—Permit me to correct "Mabon" by pointing out that the theosophical conception of the complete human being is—the Monad, the pure spirit or consciousness; the Atmic, Buddhic and higher Manasic sheaths forming the Ego; and the lower Manasic, astral (or desire) and physical sheaths forming the personality. Your correspondent seems to have mixed the different sheaths or bodies of the personality.

I referred to the spirit, or Monad, as the soul in one letter for the sake of clearness, because most people think of the soul as immortal. It is the spirit, Monad, or consciousness which never ceases to exist, the personality being comparatively very transitory, while the Ego only lasts as long as the universe and its two other counterparts.—Yours, &c.,

ARTHUR MALLORD TURNER.

6, Trewince-road, Wimbledon, S.W.

June 15th, 1915.

#### "The White Comrade."

SIR,—I was much struck by the account in *LIGHT* of the Camarade Blanc, as for some time past I have heard of him through the wounded soldiers I come across in the hospitals at Nice. Many of the men from the 87th and 128th Infanterie who have been fighting in the Argonne have seen him, and on several occasions he has walked through their trenches.

He has chiefly been observed after severe fighting, bending over the dying and helping them to pass away in peace; he has often been shot at by the Germans, but apparently pays no heed to them. I had heard all this weeks ago, and had been much interested, so that when the article in *LIGHT* caught my eye I translated it into French and gave it to some of the men to read; they said it must be the same apparition which comes to the soldiers in the Argonne; they also added that it seemed to flit from one place to the other, and had been seen by many at Soissons, Nancy and Ypres.—Yours, &c.,

Nice, France.

E. B. M.

June 6th, 1915.

#### The Memory of Past Lives.

SIR,—We are trying to collect evidence as to the memory of past lives, and I am wondering if you would be good enough to permit me to ask your readers to send us any evidence they may possess. Names, dates and places should be given and all will be treated as confidential, unless permission is given to use them.

I am particularly interested in the question of children's memory, and as I find they often forget later, I should like to know at what age they lose their recollections.

All communications should be sent to me at the address below.—Yours, &c.,

(MISS) K. BROWNING.

Theosophical Society,  
19, Tavistock Square, W.C.

AND what delights can equal those  
That stir the spirit's inner deeps,  
When one that loves and knows not reaps  
A truth from one that loves and knows!

—TENNYSON.

ACCORDING to the newspaper accounts of the fatal accident to Lieutenant Warneford, he gave expression on the preceding day to a foreboding of his approaching death. Someone remarked to him in a restaurant, "What rejoicings there will be when you return to London and see your mother again!" To which the young aviator replied, sadly, "I feel that I shall die before I return home." On the following day, at the same hour, he died.

#### SOCIETY WORK ON SUNDAY, JUNE 20th, &c.

*Prospective Notices, not exceeding twenty-four words, may be added to reports if accompanied by stamps to the value of sixpence.*

MARYLEBONE SPIRITUALIST ASSOCIATION.—*Steinway Hall, Lower Seymour-street, W.*—Mr. Robert King delivered an intensely interesting address on "Spirit Guides." Mr. W. T. Cooper presided—77, *New Oxford-street, W.C.*—On the 14th inst. Mr. Horace Leaf gave very successful clairvoyant delineations and messages. Mr. Leigh Hunt presided. Sunday next, see advt. on front page.—D. N.

LONDON SPIRITUAL MISSION: 13B, *Pembroke Place, Baywater, W.*—Morning, trance address by Mr. E. H. Peckham; evening, address by Mr. G. R. Symons. Mr. Godley sang at morning service. For next week's services, see front page.

CHURCH OF HIGHER MYSTICISM: 22, *Princes-street, Cavendish-square, W.*—Uplifting inspirational addresses by Mrs. Fairclough-Smith. The morning subject was "Smiles." The evening address was based on questions put by some of our heroes who have recently passed over. Both services were especially for them. For next Sunday, see front page.

BRIGHTON.—MANCHESTER-STREET (OPPOSITE AQUARIUM).—Miss Estelle Stead gave very excellent addresses. Sunday next, at 11.15 a.m. and 7 p.m., speaker to be announced; 3 p.m., Lyceum. Tuesday, 3 p.m., private interviews; 8 p.m., public circle; also Wednesday, 3 p.m.

BRIGHTON.—78, WEST STREET, FIRST FLOOR (LATE WINDSOR-HALL).—Mrs. Harvey gave good addresses and well-recognised clairvoyant descriptions both morning and evening. Sunday next, at 11.15 a.m. and 7 p.m., Mrs. Cannock. Tuesdays, 3 and 8, Mrs. Curry, clairvoyance. Thursday, 8.15, public meeting.

CROYDON.—GYMNASIUM HALL, HIGH-STREET.—Mrs. A. Boddington's helpful address and clairvoyance were greatly appreciated. Sunday next, at 11 and 7, address and clairvoyance by the president, Mr. P. Scholey. Thursday, July 1st, at 8, clairvoyance by Mrs. A. Boddington.

ANERLEY, S.E.—4, WHEATHILL-ROAD.—Interesting and instructive trance address on "Earth and Spirit Life" by Mr. Love, who also conducted a successful circle. Trance address and circle every Sunday evening at 7, at 4, Wheathill-road. One minute from tram.—P. G.

WOOLWICH AND PLUMSTEAD.—Address on "The Need of the World" and clairvoyance by Mrs. M. Gordon. 16th inst., Mrs. Harrad, address and clairvoyance. Sunday next, 3 p.m., Lyceum; 7, Mr. G. Tayler Gwinn, address. Wednesday, at 8, Mrs. Webster, address and clairvoyance.

CAMBERWELL NEW-ROAD.—SURREY MASONIC HALL.—Morning, Mr. Haworth gave some of his very interesting psychic experiences; evening, uplifting address by Mr. A. C. Scott. Sunday next, 11 a.m., Mr. R. Boddington, "Points for Spiritualists," and questions; 6.30, Mr. W. E. Long, trance address. July 4th, Mrs. Nesta Aldridge.

CLAPHAM.—HOWARD-STREET, WANDSWORTH-ROAD.—Mrs. Podmore gave an address on "The Need of Spiritualism," followed by clairvoyant descriptions. Miss Heythorne sang a solo. Sunday next, 11.15 a.m., public circle; 7 p.m., Mrs. Mary Clempson, address and clairvoyance. Friday, at 8, public meeting. July 4th, Mrs. Brownjohn.—F. K.

PECKHAM.—LAUSANNE HALL, LAUSANNE-ROAD.—Morning, interesting address by Mrs. Turner; evening, address and clairvoyance by Mrs. Alice Jamrach. 17th, address and psychometry by Mrs. M. E. Orlowski. Sunday next, 11.30 and 7, Mrs. M. E. Orlowski, clairvoyance. July 1st, 8.15, Mrs. Podmore. 4th, 11.30 and 7, Mr. A. V. Peters.—T. G. B.

HACKNEY.—240A, AMHURST-ROAD, N.E.—Mrs. Mary Davies gave an appreciated address on "Prayer," and descriptions and messages, to a large audience. Sunday next, 11.15 a.m., Mr. and Mrs. Roberts; 7 p.m., Mrs. H. Bryceson, address and descriptions. Circles: Monday, 8 p.m., public; Tuesday, 7.15, healing; Thursday, 7.45, members only.—N. R.

BATTERSEA.—HENLEY HALL, HENLEY-STREET.—Morning, Miss Edith Ashley presided over the circle; afternoon, Mr. Craft conducted Lyceum; evening, Miss Violet Burton gave a very spiritual address on "The Mystery of Happiness" and Miss Greenman sang a charming solo. Sunday next, 11.30, circle service; 3, Lyceum; 7, Mrs. Miles Ord, address and clairvoyance. Thursday, July 1st, 8, meeting. Tuesday, 8, circle.—P. S.

HOLLOWAY.—GROVEDALE HALL, GROVEDALE-ROAD.—Morning, inspirational address by Mr. R. G. Jones, "The Quest of the Soul, a Spirit's Experience"; evening, address by Mrs. E. Neville on "Spirit Influence"; anthem by the choir, solo by Mrs. Alcock Rush. Descriptions at both meetings. Sunday next, 11.15 a.m., Mr. H. M. Thompson; 3 p.m., Lyceum; 7, Mr. Harold J. Carpenter. Wednesday, Mrs. C. Pulham. July 4th, Mrs. S. Podmore.—J. F.



WIMBLEDON (THROUGH ARCHWAY, Nos. 4 and 5, BROADWAY).—Mr. and Mrs. T. Brown conducted the meeting. Sunday next, at 7 p.m., Mrs. Alice Beaurepaire, address and clairvoyance. Wednesday, 30th, at 7 p.m., public circle (Mrs. T. Brown).

GOODMAYES AVENUE (opposite Goodmayes Station).—Miss C. D. L. McGrigor being unavoidably absent, Mrs. A. Henry gave an address on "How Can We Help?" 15th, address by Mr. A. A. Hayward, on "Is Spiritualism Christianity?" and clairvoyance by Mrs. Hayward. Sunday next, at 7 p.m., Mr. H. E. Staddon, F.T.S., "Life's Problems"; questions and answers. Tuesday, 8 p.m., address and clairvoyance.—C. E. S.

STRATFORD.—IDMISTON-ROAD, FOREST-LANE.—Morning, discussion on "Spirit Affinities"; afternoon, Lyceum, conducted by Mr. T. Simmonds; evening, well-recognised clairvoyance and helpful messages by Mrs. Pulham. Sunday next, 11.30 a.m., Fellowship; 3 p.m., Lyceum; 7, Mrs. Greenwood will name a baby. July 1st, Mrs. Neville. 4th, Mr. and Mrs. Connor. 11th, Mr. Trinder.—A. T. C.

NOTTINGHAM.—MECHANICS' LECTURE HALL.—Mrs. Ruth Darby gave addresses and descriptions, morning and evening.

PORTSMOUTH.—311, SOMERS-ROAD, SOUTHSEA.—Addresses and clairvoyant descriptions by Mr. Ensor.—P.

TORQUAY.—Address on "Spiritual Vision" by Professor H. H. Johnson, B.A., followed by clairvoyant descriptions and messages by Mrs. Thistleton.—R. T.

BOURNEMOUTH.—WILBERFORCE HALL, HOLDENHURST-ROAD.—Addresses and descriptions by Mr. F. T. Blake. 17th, Mr. H. Mundy.

EXETER.—MARLBOROUGH HALL.—Addresses by Mr. Elvin Frankish and Mrs. Letheren. Clairvoyant descriptions by Mrs. Letheren.—E. F.

PORTSMOUTH.—54, COMMERCIAL-ROAD.—Address by Mrs. Mitchell on "In His Steps," followed by clairvoyance by Mr. Evans.—J. W. M.

SOUTHEND.—CROWSTONE GYMNASIUM, NORTHVIEW DRIVE, WESTCLIFF.—Mr. Punter gave an address, followed by clairvoyant descriptions.—W. P. C.

BRISTOL.—THOMAS-STREET HALL, STOKES CROFT.—Address by our vice-president, Mr. Bottomley. Large after-circle. Mrs. Greedy, Mr. Watkins and Miss Burnet gave messages and descriptions. Other usual meetings.—W. G.

STONEHOUSE, PLYMOUTH.—UNITY HALL, EDGUMBE-STREET.—Mrs. Gale delivered an address on "Faith," clairvoyant descriptions by Mrs. Short. The meeting was conducted by Mr. Arnold.

PORTSMOUTH TEMPLE.—VICTORIA-ROAD SOUTH.—First visit of Mr. Thomson Nevin; good addresses and clairvoyant descriptions. 16th, Miss Hilda Jerome and Mrs. Farr gave successful descriptions.—J. McF.

SOUTHPORT.—HAWKSHEAD HALL.—Addresses by Mr. W. J. Mayoh on "Why do the Spirits Return?" and "What is Religion?" Clairvoyant descriptions were given by Mesdames Charnley and Wood and Miss Barnes.—E. B.

BIRMINGHAM.—PRINCE OF WALES ASSEMBLY ROOMS, BROAD-STREET.—Mrs. King, of Kettering, paid her first visit, giving addresses and descriptions at both services; evening subject, "After Death, What?" 21st, Mrs. King took two meetings.

TOTTENHAM.—684, HIGH ROAD.—In the regrettable absence of Mr. J. G. Huxley, Mr. A. Hayward at short notice very kindly delivered an address on "Do the Dead Return?" Mrs. Hayward afterwards gave clairvoyant descriptions.—N. D.

MANOR PARK, E.—THIRD AVENUE, CHURCH-ROAD.—Morning, healing service; afternoon, Lyceum; evening, interesting address by Mr. Lund and descriptions by Mrs. Lund. 21st, ladies' meeting, address and clairvoyance by Mrs. Ord. 16th, address and clairvoyance by Mrs. Neville.—E. M.

SOUTHEND.—SEANCE HALL, BROADWAY.—Mr. Rundle's control described a spirit's experience of passing on after a serious surgical operation. Another control gave an interesting discourse in answer to a question from Mr. Haggood. Good clairvoyant descriptions were given by Mr. Rundle.—C. A. B.

READING.—SPIRITUAL MISSION, BLAGRAVE-STREET.—Addresses by Mr. Percy R. Street. Morning subject, "The Music of God"; evening, "A Dream of the Spirit World." 14th, Mrs. Percy Street gave psychometrical and clairvoyant readings.—H. A. N.

MANOR PARK, E.—CORNER OF SHREWSBURY AND STRONE ROADS.—Morning, healing service, conducted by Mr. G. F. Tilley; afternoon, Lyceum; evening, address on "Sayings of the Master of Galilee" and clairvoyance by Mrs. Miles Ord. Anthem by the choir.—S. T.

# NEW PUBLICATIONS RECEIVED.

- "Pacifism in Time of War." By CARL HEATH. Paper covers, 1s.; cloth, 2s., net. Headley Brothers, Bishopsgate.
- "The Confessions of Inayat Khan." By REGINA MIRIAM BLOCH. Cloth, 1s. net. Sufi Publishing Society, Limited, 100D, Addison-road, W.
- From Theosophical Publishing Society, 161, New Bond-street, W.: "War Articles and Notes," by ANNIE BESANT; and "Spiritual Powers and the War," by A. P. SINNETT; paper covers, 1s. and 6d. respectively.

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